



Timmy Silva, 2, eats a piece of chocolate cake cooked by a member of the WMU at First Church, Calhoun City. Timmy's

dad is a pastor from Montemayor, Mexico. (Photos by Anne W. McWilliams).

# The Baptist Record

SOUTHERN BAPTIST HISTORICAL  
LIBRARY AND ARCHIVES  
Historical Commission, SBC  
Nashville, Tennessee

Thursday, November 1, 1990

Published Since 1877



David Grimaldo, left, talks with Kenneth Strickland, who with his wife Jane (in background) directs language missions work for Calhoun County. Grimaldo, a pastor in Mexico, said he came to Mississippi to try to earn extra dollars to help support his wife and two children. However, he said he wants to return to Mexico as soon as he can and start missions or churches where there are none. He said, "I am praying for a pick-up truck to help me to do that."

## Calhoun Countians minister to migrants from Mexico

By Anne W. McWilliams

Ten Mexicans from Montemayor enter the room, all of them men, arriving at the same time. They are migrants, in Mississippi to operate the machines that dig potatoes in the fields around Vardaman. They have come for a Saturday night worship service at the Calhoun County Baptist Center.

Kenneth and Jane Strickland are already present. Since they are former missionaries to Peru, they can speak Spanish, and are a natural choice to direct the language missions work for the county, where he is pastor of the Oldtown Church.

Usually Kenneth preaches, but this night a guest preacher has been invited. Close on the heels of the men follow Gabriel Silva, his wife, Margaret, and children, Margita, 5, and Timmy, 2. Silva, a pastor in Mexico, and his family are living in Vardaman, hoping to extend their six-month visa. "I am here to evangelize and preach and minister to the Mexicans in this county," he said.

The Silvas, who are also from Montemayor, south of Monterrey, say that they met at the Rio Grande Bible Institute in Texas. (She is a native

of Costa Rica.) He estimates there are at least 300 Spanish-speaking persons living in Calhoun County. Some of them, like the mechanic from El Salvador, and the men planting pine trees in the area of Bruce, live here all year. Some will return to Mexico in November, after the harvest season.

Kenneth distributes Spanish hymnbooks and Bibles, and the service begins with the singing of hymns. Two of the men sing solos. Since there is no piano, David Grimaldo, another Mexican pastor, who is working in the potato fields, accompanies the singing with his guitar. Jim Keyser, minister of music at First Church, Calhoun City, who usually leads the singing, is not present for this service.

Silva preaches on the text, Romans 1:16-17, for an hour and a half: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith." He calls on several men to read

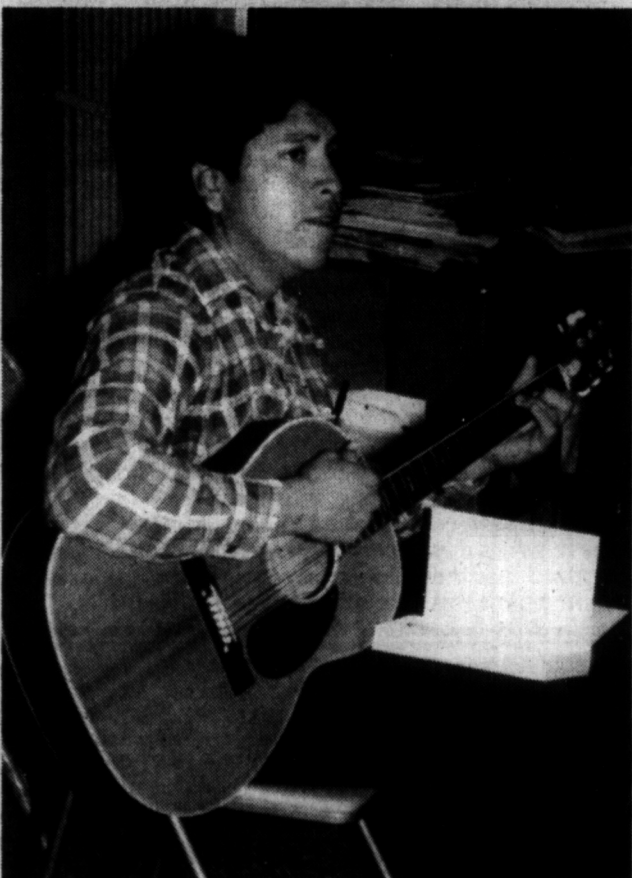
Scripture verses aloud.

Afterward, there is a time of fellowship. Jane serves chocolate cake and soft drinks furnished by the Woman's Missionary Union of First Church, Calhoun City. WMUs of other churches take turns at sending refreshments.

Calhoun County Baptists started Spanish services last year at College Hill Church Sunday afternoons. This year the services, which began in June, were moved to the associational office in the home of the director of missions, Wayne Gullett, in Calhoun City. Attendance averages 13 to 15. Anywhere from 1 to 40 have shown up. In addition, First Church, Vardaman, has a Bible study and Sunday School class for the migrants on Sundays.

This year, from June through August, there were at least eight professions of faith. "We hope to try a literacy program and maybe an English language class for the migrants," said Gullett.

"Good night," someone calls out. "Adios," the men answer in chorus, as they raise their hands in a gesture of farewell.



David Grimaldo, Mexican pastor, plays the guitar.



Margaret and Gabriel Silva and their son, Timmy, hear announcements at the opening of a worship service in Calhoun City for Spanish-speaking migrants. Later in the service, Silva, of Montemayor, Mexico, (who lives in Vardaman), preached.



Jose of Montemayor, Mexico, father of three, laughs during fellowship time with Jane Strickland.



# Editorials . . . by Don McGregor

## "Meet tomorrow bravely"

The undelivered retirement statement was to read thusly: "I will be 67 next March. When Earl Kelly retired, he asked me to stay until his successor could get established in the office. I agreed. Then Bill Causey asked me to stay until he could formulate an idea on whom he wanted to nominate to succeed me. I agreed."

"Since the Lord shoved me into this work almost 39 years ago, I have always felt that it was bigger than I was. But the Lord has provided, and it has been by and large an enjoyable work. It has been very fulfilling."

"I don't know that what I have done has been the best that could be done. I don't even know if I have done it as well or better than anyone else could have. I am going to leave the Lord's decision on that up to him. All I know is that I've done the best that I could have done all the way along, and with that I am content."

So this is the editorial that I have dreaded somewhat and have wondered how to write. It is probably like a preacher would be if he knew that sermon would be his last.

In this last editorial I want to mention a very special group of people with whom I had been associated for 30 years. They are the editors and staff people of Southern Baptist state papers. These folks have been wonderful friends through all of those years. These are folks who put their careers on the line week after week, and a special comradeship is built up in a fellowship such as that. It has been a great experience for me, and I want to greet these people at this point and pay them my deepest respects. They are editors from Maine to California, from Florida to Washington State, from Texas to Minnesota, from the Carolinas to Nevada — I have walked some difficult miles with them; and it has been a rich experience.

Some have walked along and have gone on to glory or have moved into retirement. Some are young men who are just beginning the walk and yet are filled with wisdom and conviction as to how the job should be done. Some are those whose careers have almost paralleled mine. Their friendship has been a blessing.

A few go beyond the realm of the work. One I first met when I went to cover a convention in Lubbock, and he met me at the plane with the keys to a car. That is the only time such a thing has happened. He was the local arrangements chairman, later a pastor in Mississippi and chairman of the Baptist Record Advisory Committee, and now editor in New Mexico J. B. Fowler. The father of one, Lynn Clayton in Louisiana, baptized me when I was 12 years of age; and I played with Lynn's uncle when I was a child. I knew Lynn's mother then, but Lynn and I were friends before we found out all of this.

There have been so many Mississippi Baptists, pastors and lay people, who have become very special people in my life that they are too numerous to mention.

And the folks of the Baptist Record — how could I pay tribute to them adequately? How hard they have worked to make the Baptist Record the very best it could be! They are definitely to be counted among the aforementioned state Baptist paper staff members.

They are all working over their heads timewise and otherwise. When I came to the position, we had four professional staff members. Now we have two. The work is a great deal the same, but they have moved in and have taken up the slack.

The two who left are Bill Sellers and Tim Nicholas. Both filled big spots on our staff and went on to bigger responsibilities for Mississippi Baptists, Bill to become annuity representative and Tim to become public relations and communication director. Bill was our business manager. He formed the budget, handled expenses, and was circulation and advertising manager. Tim, the associate editor, was an excellent investigative reporter.

Anne McWilliams moved into the associate editor position and is capping a marvelous career, 37 years at this point, in that spot. Her "Faces and Places" is no doubt the most widely read journalism effort in the state — because it is so popular and because we have the largest circulation.

Bill's work was split in several directions. Betty Anne Bailey, who has been on our staff earlier, came back to take over his bookkeeping responsibilities.

Renee Walley became the circulation manager and designed a wonderful computer program to help her take care of that awesome responsibility.

Evelyn Keyes, who had been the department secretary, became the advertising manager; and she is in touch with advertisers throughout the nation to help them determine what they want and then to be sure they get it.

The efforts of these ladies are involved in an income of \$850,000 that is placed against our budget of \$1.1 million.

With the departure of Tim, Shannon Simpson came in on a part-time basis; and her contribution has been a great help. She works as news writer, copy editor, and make up person.

Anne McWilliams has been our primary make up person and still is; but when she moved to associate editor, Florence Larrimore moved into a larger role in make up. Florence also does news writing, photography, photo finishing, and copy editing.

Irene Martin, who had been computer operator, became my secretary; and how much the letters that go out from here are influenced by her perception. She also is our proof reader; and many editorials have been improved when she has asked, "Do you really want to say that?"

To these folks I owe a great debt. They have made the Baptist Record what it has been. I have watched in appreciation.

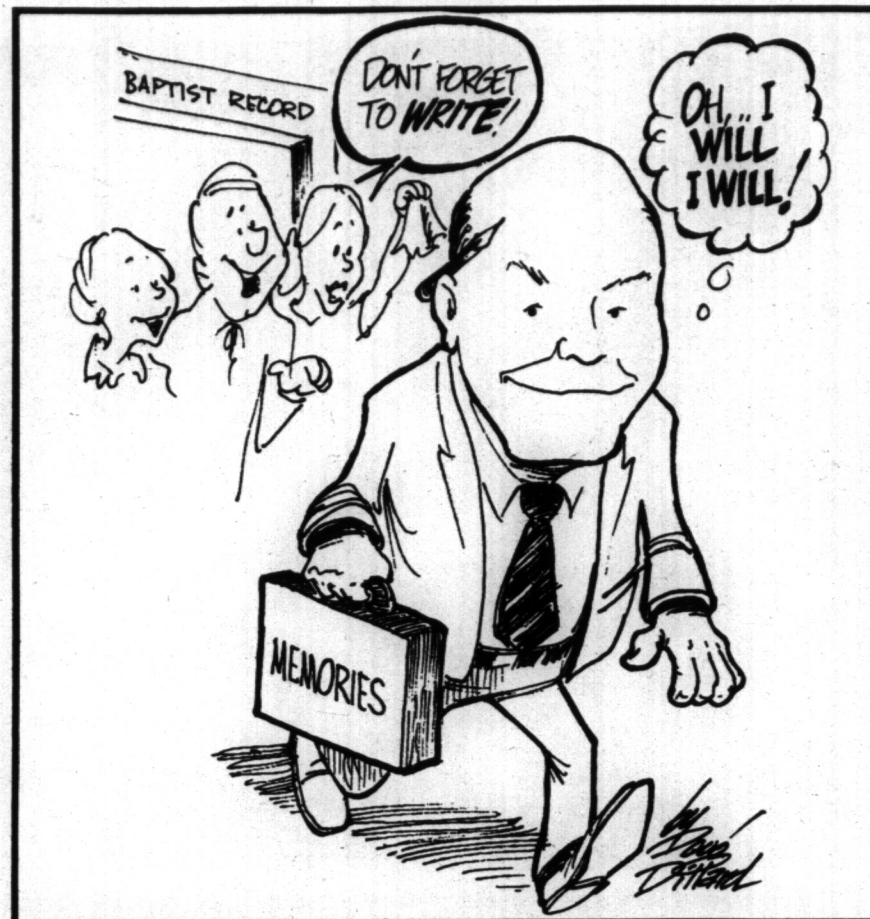
Now comes the time to lay down the mantle. When other editors with whom I have worked have retired, I have had many years left. Now those years have passed by. My time is up.

It has been an interesting and fulfilling career but in the later years a very sad one. To be called on to report and comment on the upheaval of a great denomination has been traumatic.

In this last editorial, I want to mention my dream for the Baptist Record; and that is that the paper would have its own convention-elected board of directors as do the Christian Action Commission, the Mississippi Baptist Foundation, the Education Commission, the Historical Commission, and the Board of Ministerial Education already.

The Baptist Record was privately owned for the first 42 years of its existence, and it is the news journal in Mississippi for both the Southern Baptist Convention and the Mississippi Baptist Convention.

The establishment of a board for the paper is already partially accomplished in that the convention elects the Baptist Record Advisory Committee, which is charged with overseeing the content of the paper. Also earlier this year Executive Director Bill Causey very wisely removed the Convention Board's public relations functions from the



Baptist Record work and established the new office of communication.

The Baptist Record has a budget in excess of \$1.1 million. Of the amount it raises \$850,000 through its own efforts. It seems that a board or commission should be established to handle that amount of financial considerations.

This is not an action that should be taken hastily. I waited until this last editorial to mention it so no one would think I am trying to enhance my own situation. Much thought should go in-

to the decision, but I believe all would like it better once it were accomplished.

A couple of the members of the Baptist Record Advisory Committee have been on other commissions and see the value in this situation. I mentioned it first to the Convention Board Executive Committee two years ago during their search for a new executive director. It was first mentioned to the Advisory Committee last April, and then the committee endorses (See **TOMORROW** on page 7)

## Guest opinion . . .

## It's October

By David Michel

It's October, and I'm the Cooperative Program director. October is designated on the Southern Baptist Convention calendar as Cooperative Program Month. In Mississippi I'm designated as a key spokesman for the Cooperative Program. So why am I having such a hard time writing this article?

There's more talk these days about the Cooperative Program than ever before, but there seems to be less consensus than ever before. No matter what is said or who says it, someone gets offended. So, what is the Cooperative Program director to do?

Perhaps we can take a cue from the Apostle Paul. Everybody was talking about him and his missionary enterprise, too. The Romans distrusted him, the Jews hated him; and Christians were embarrassed by his imprisonment. He wrote to Timothy and said, I'm not ashamed of the gospel nor should you be ashamed of me. He encourages Timothy and all of us not to be ashamed of testifying about the gospel of Jesus Christ. So here's my testimony.

I sat in the arena of the Obras Sanitarias in Buenos Aires, Argentina, in 1984 during the Youth Congress of the Baptist World Alliance. My heart was full, not only because of the thousands of young adults around me from all over the world

who were praising God in languages and forms that were overwhelming, but also because I had been invited to become the consultant in Stewardship and Cooperative Program Promotion for Mississippi Baptists. That was overwhelming, too. I didn't really want to do stewardship work because it carries such a low profile among church ministries. Many churches only consider stewardship when they cannot pay the bills, and the Cooperative Program seems to get whatever allocation is left over after all the other bills have been paid. It makes me wonder why there's all the fuss over who gets or who distributes the money. Mississippi Baptists gave only about \$30 apiece through the Cooperative Program last year. That's less than what it costs to buy your family an all-you-can-eat catfish dinner.

Anyway, I was sitting in the arena in Argentina wondering why the Lord puts up with us and allows us to get into such situations, and how I was going to get out. I reflected over how the Lord had called me into ministry. It was a setting in Kentucky where we were conducting mission Vacation Bible Schools. I remembered the most meaningful times at Southwestern Seminary were often the missions day led by Cal Guy. I recognized that the church which sent me to Argentina was

a powerful influence in Mississippi because of its missions heritage and commitment. Reluctantly I had to confess that God was impressing me to enter a new dimension of mission promotion through the Stewardship and Cooperative Program Department. I could not say no.

If we are looking for economic or political or historical or organizational reasons for continuing our support of the Cooperative Program today, I don't think we will find them. But, if we are searching for the missions claims that Christ holds over our souls, then we can do nothing less than recommit ourselves and our churches to cooperative obedience. As the Apostle Paul, I'm not ashamed of the gospel nor of what God has done with the gospel through Baptists' commitment to the Cooperative Program. I am ashamed of the way Baptists have made the Cooperative Program the newest battlefield in a conflict which has encumbered our best spiritual energies far too long.

Isn't there a higher claim toward which Christ is calling us? When will we return? It's October, and it's Cooperative Program Month. What's wrong with today?

David Michel is director, Department of Stewardship and Cooperative Program Promotion, Mississippi Baptist Convention Board.

## The Baptist Record

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Advertising Manager . . . . . Evelyn Keyes  
Editorial Associate . . . . . Florence Larrimore  
Circulation Manager . . . . . Renee Walley  
Bookkeeper . . . . . Betty Anne Bailey  
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# Pastors' Conference

## "The Church Triumphant"

November 12

Monday Afternoon

"Praising God and enjoying the favor of all the people. And the Lord added to this number daily those who were saved" (Acts 2:47).

1:15 Pre-Conference Music  
Prayer and Welcome  
1:30 Special Music  
1:40 Message

Bill Bacon

Stan Fornea

2:10 Special Music  
2:20 Message

Ken Alford

2:50 Music  
3:00 Offering  
3:15 Election of Officers  
3:30 Special Music  
3:40 Message  
4:20 Benediction

Congregation

Morris Chapman

Monday Evening

"Nevertheless, more and more men and women believed in the Lord and were added to their number" (Acts 5:14).

6:45 Music  
Prayer  
Special Music

Celebration Choir and Orchestra  
Morrison Heights Baptist Church

Quartet  
Celebration Choir and Orchestra  
Lighthouse Players, Praise Singers  
Morrison Heights Baptist Church  
Dean Register

7:15 Message

"The Power of the Church"

7:45 Offering  
7:55 Special Music

Celebration Choir and Orchestra  
Lighthouse Players, Praise Singers  
Morrison Heights Baptist Church  
Fred Wolfe

8:05 Message  
8:45 Benediction  
President  
Vice-President  
Secretary-Treasurer

J. Roy McComb

Dennis Johnsey

Dwight Smith

## Registration

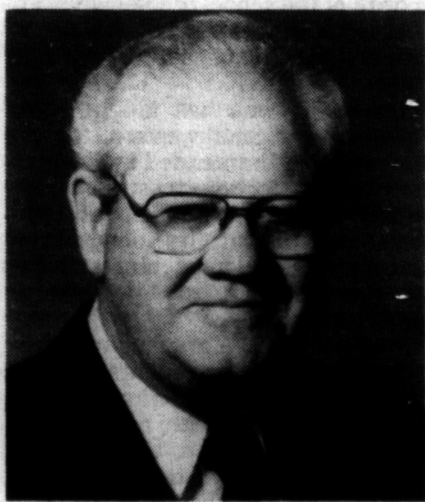
Registration for the Mississippi Baptist Convention will begin on Monday, Nov. 12, at 2 p.m. through the actual program will not begin until Tuesday, Nov. 13.

# Chester Vaughn, program director announces January 1 retirement

Chester Vaughn, program director, Mississippi Baptist Convention Board, has announced his plan to retire, effective Jan. 1, 1991. He began his service with the Mississippi Baptist Convention Board on June 1, 1975.

Altogether, the Alabama native has completed 38 years of professional ministry, having served as minister of education at three churches (First, Hazlehurst; Gentilly, New Orleans; and First, Hattiesburg); and 11 years at the Baptist Sunday School Board, Nashville, as consultant, Sunday School administration, Sunday School Department, in addition to the 15 years at the Baptist Building.

Before he made the decision to enter vocational Christian service in 1953, he had been employed by



Chester Vaughn

Western Union Telegraph Company as manager of its offices in Pascagoula, Brookhaven, and Meridian.

Vaughn is a graduate of Co-Lin Junior College, Mississippi College, and New Orleans Seminary.

He and his wife, the former Evelyn Holifield of Meridian, have two grown children, Jim and Harriet.

Concerning retirement, he states, "These have been good years all the way. I thank God for calling me into his service and for providing a variety of opportunities to serve. Mississippi Baptists have been good to me and it has been a joy to serve in the position of program director. I leave with a sense of fulfillment and happiness as I move into the era of retirement."

# Japan calls for 60 volunteer teams

RICHMOND, Va. (BP) — The Japan Baptist Convention has asked the Southern Baptist Foreign Mission Board to send 60 volunteer teams to participate in one of the largest evangelistic crusades ever planned by Japanese Baptists.

Scheduled for May 20-June 3, 1991, the crusade is an outgrowth of

Japanese Baptists' goal to increase their churches from 238 to 500 and the number of Baptist believers from 28,000 to 50,000 by the year 2000.

The planned effort also goes hand-in-hand with Southern Baptist missionaries' new drive to start churches in pioneer areas and leave established churches and institutions in the

hands of Japanese.

Each U.S. volunteer team will include a preacher and two or three lay people. They will work with churches throughout Japan and Okinawa.

Interested people can contact Bill Peacock at the Foreign Mission Board, P.O. Box 6767, Richmond, Va. 23230, or call 804-353-0151.

The Second Front Page

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, November 1, 1990

Published Since 1877

# Convention schedule will focus on meeting needs

By Gary G. Berry

... bringing people to Jesus is what we are about ...

testimony from one person on "How I Met Jesus." Since bringing people to Jesus is what we are about, these testimonies will keep our focus clear.

The Tuesday evening session is set aside as a time of worship and convention emphasis with Bill Causey leading. Then, on Wednesday evening, the convention concludes in a worship service with Joel Gregory preaching. The Committee on Order of Business encourages churches to consider loading up the bus or van and joining the thousands who will be present for this final session when Mississippi Baptists worship God together.

The theme of the convention, "That They May Be One," is taken from the prayer of Jesus recorded in John 17. In Mississippi, we are grateful for the spirit of cooperation and fellowship among our people and churches.

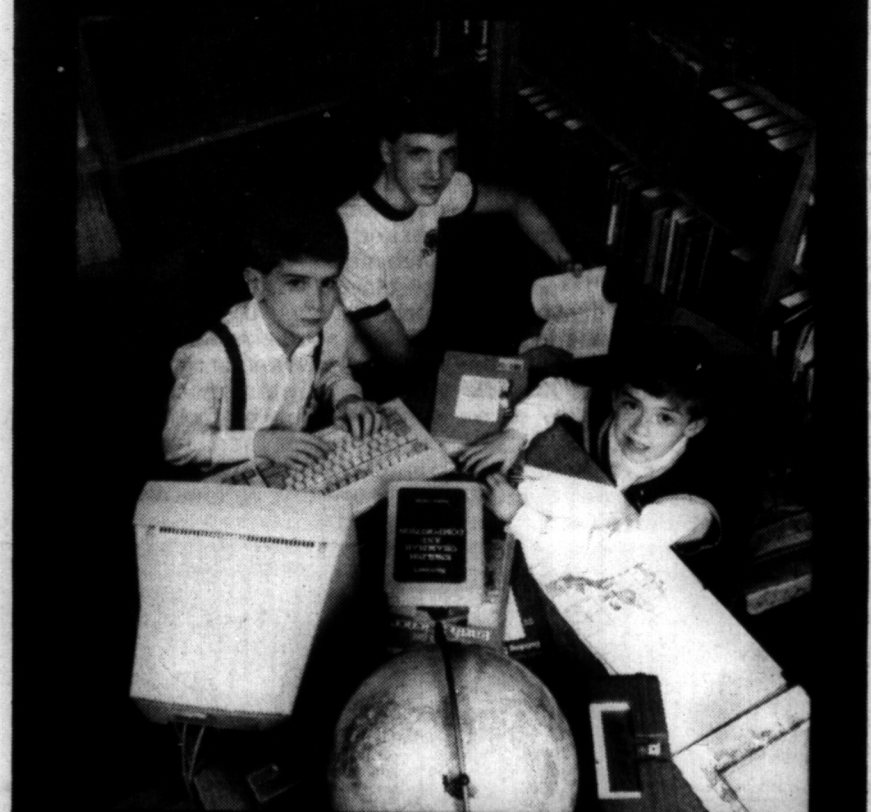
Fully aware of the diversity which characterizes us and the division which grips various segments of the Southern Baptist Convention, this theme is a reminder. In the final hours of his life, Jesus was asking the Father to help his disciples develop and preserve unity. The things we have in common are more and greater than the matters which tend to pull us apart.

Pack your suitcase and come to the convention. Hopefully, you will return home with a heart burning for Christ and the mission he has entrusted to us.

Gary Berry, pastor of Temple Church, Hattiesburg, is chairman of the Committee on Order of Business. Other members are Tom Sumrall, Larry Young, Bill Bacon, and Sandra Gunn.

## Missions at Work

"Extending the Kingdom Through Marketplace Ministry"



ROYAL  
AMBASSADOR WEEK

November 4-10, 1990





Members of the Moji Ko Baptist Church, Japan, are pictured at the Baptist Building with William Boon, left, and Rex Yancey, right.

## Japanese Baptists visit Mississippi

Last October, Masuru Oka and the Moji Ko Baptist Church, Japan invited Rex Yancey, pastor, Quitman Church, to be their guest in Japan.

This October, Yancey had the opportunity to reciprocate as Oka and six members of the Japanese congregation visited Mississippi.

While in Japan, Yancey and William Boone, part of a 40-team crusade, preached in Moji Ko.

"The church responded well to the simple gospel," said Yancey, "and the hospitality was tremendous."

They invited the Japanese to come to Mississippi. What do they think of it? Junko, the interpreter, said, "Oh, it is so friendly. The people even speak to each other on the street. And all the open land; just miles of trees and open land. In Japan we have many people and little land; here you have few people and big land."

The group was also welcomed by the Coldwater Baptist Church. Mrs. Teen Dewese and Mrs. Heyward Savage were also involved in the crusade.

# BGCT committee named to study Baylor action

DALLAS (ABP) — Moving to deal with what was called "one of the most significant issues ever faced by Texas Baptists," the Executive Board of the Baptist General Convention of Texas, Oct. 17 appointed a 26-member special committee to study recent unauthorized changes in the charter of Baylor University.

On Sept. 21, the Baylor board of trustees revised its charter to establish a board of regents "with sole responsibility for governance of Baylor" and elected 16 people to the new body. Previously, Baylor's charter provided for governance by a 48-member board of trustees elected by the BGCT.

The study committee to examine the legal, financial, and relational issues arising from the Baylor trustees' action, will be chaired by Robert Naylor, president emeritus of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

It was directed to make the study and recommend "with all deliberate speed" a response. As its first major assignment, the committee will study BGCT funding of the Waco, Texas, school, the nation's largest Baptist university with about 12,000 students.

Currently, the school receives about \$6 million per year from the BGCT. All funds, except those for ministry scholarships and faculty study grants, will be escrowed until the issue is settled.

During the five-hour called meeting — the first by the Executive Board

since 1981 — the board also:

— rejected a resolution asking the Baylor trustees to meet before the annual meeting of the BGCT Nov. 13-14 and rescind their action;

— rejected a proposal to have the study committee report to another called meeting of the Executive Board before the November convention;

— approved a motion that no action by the convention or any committee be intended to "acquiesce in or consent to the action of Baylor University or pass judgment either way on its conduct."

In opening remarks, BGCT Executive Director William M. Pinson Jr., said the Texas Baptist response "will affect relationships between state conventions and institutions throughout the United States."

During the meeting of the 193-member Executive Board, Baylor President Herbert H. Reynolds presented the rationale for the trustee action, saying it is to protect religious freedom and to avert a takeover of the university by "fundamentalists" as he said has occurred in the last 12 years to institutions of the Southern Baptist Convention.

Several board members, including some who said they favored the action of the trustees, expressed disapproval of the fact the charter change was done without notice to the convention and especially to BGCT Executive Director Pinson.

Reynolds explained it was done

without notification — although it had been planned for about two years — because to have done so would have prompted persons who opposed it to have sought an injunction to stop it.

Reynolds said attendance at BGCT meetings by Baylor alumni has kept Texas free of SBC problems, and acknowledged no one in Texas Baptist life has been "forcibly removed, but some have been almost ground to death."

"It is the day after day, week after week, year after year grinding away that erodes not only one's physical health but also one's spirit," Reynolds said of the conflict in the SBC.

He noted the university's desire to continue as a part of Texas Baptist life, regardless of the funding decisions by the board or the convention.

"We will continue to be Baptist regardless of how you folks vote. We are a Texas Baptist institution because of our principles and of commitment, not because of the money."

Approval of the recommendations and establishment of the study committee will be reported to the state convention. A progress report from the study committee likely also will be presented.

No further action at the convention is anticipated, it was noted, and attorney James P. Guenther of Nashville said that any attempt at the convention to ratify the action of the Baylor trustees would be out of order since prior approval of charter changes by the Executive Board is required by the BGCT Constitution.

When several board members raised questions about whether some action should be taken before the November convention, Guenther said that while delay might be detrimental, it is legitimate. Such delay would not be undue delay and would allow the study committee to do its work.

Guenther, who is legal counsel for the SBC, said the BGCT should elect trustees for Baylor and if the school doesn't receive them, it is Baylor's decision.

(This story was compiled by ABP Interim News Director Dan Martin from articles by Toby Druin, associate editor of the (Texas) Baptist Standard, and Ken Camp, BGCT public relations department.)

## Southwestern Seminary trustees and President Dilday 'make peace'

FORT WORTH, Texas (ABP) — Trustees of Southwestern Seminary and President Russell Dilday apparently buried their differences and called for healing in the controversy which has engulfed the Southern Baptist Convention.

Meeting amid rumors Dilday would be fired, trustees and Dilday emerged from a three-day retreat Oct. 15-17 calling for building trust and moving forward out of the 12-year controversy in the SBC.

"This is the first bright light of hope I've seen in moving forward to solve our problems," Dilday said. "Maybe God is working through us to show ways Southern Baptists can work together again."

Trustees made no attempt to dismiss Dilday, nor to install the 1987 report of the SBC Peace Committee

as a doctrinal guideline for hiring and promotion. Southern Seminary trustees set off controversy when they added the report to guidelines for staff selection and promotion.

Trustees, however, did ask Dilday to explain comments made during the annual meeting of the SBC in New Orleans in June, when the president described as "satanic" political methods used during the fundamental-conservative takeover of the 14.9-million member denomination.

Dilday apologized for the remarks in a written statement in July, saying he was criticizing the political methods used by both moderate-conservatives and fundamental-conservatives and did not intend to refer to any fellow Baptist as "satanic."

"My convictions (about the SBC) are still strong in my heart. For that I make no apology. But in my attempt to convey those convictions I used harsh language. I apologize. I'm sorry if I have offended any of you," Dilday told trustees.

Board Chairman James T. Draper Jr., pastor of First Church of Euless, Texas, and a former president of the SBC, emphasized no one is being asked to compromise convictions.

Both he and Dilday said results of the retreat should not be viewed as "capitulation" by either the board or Dilday, but rather as a desire to accept differences, build trust, and move forward.

William Tolar, vice president of academic affairs and provost, told trustees the trustees' confidence in the faculty is appreciated. He added

the faculty is grateful the board did not implement further doctrinal guidelines, such as the Peace Committee report.

In other action, the trustees unanimously approved Bruce Corley as dean of the school of theology and gave unqualified support for the SBC's unified giving plan, the Cooperative Program.

Corley, 47, who has taught New Testament at Southwestern for 15 years, was recommended by Dilday. Prior to his election, trustees questioned Corley for more than two hours. The academic affairs committee unanimously endorsed him and he was elected unanimously by the entire board.

Trustees joined a growing number of SBC agencies in endorsing the Cooperative Program. The resolution said the board "strongly affirms the Cooperative Program as the best method God has given our denomination to support missionary, benevolent and educational causes. We strongly encourage all churches . . . to fully and generously support the Cooperative Program."

It adds that "withholding and/or designating . . . funds will hamper or even jeopardize the ministry of dedicated persons, programs, and activities of the SBC."

(This story was compiled by ABP from material provided by Scott Collins, news director at Southwestern Seminary, and Jim Jones, religion editor of the Fort Worth (Texas) Star-Telegram.)



UNITY SESSION — Trustees of Southwestern Baptist Theological Seminary end their fall meeting/retreat with prayer.

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# Mississippi Baptist Convention Board

## PROPOSED 1991 MBC BUDGET

	1990 Restructured	1991 Request	Percent of Total	Dollar Increase	Percent Increase
<b>CHRISTIAN EDUCATION</b>					
Christian Education	3,363,884	3,500,000	16.77%	136,116	4.0%
Christian Education Capital Needs	583,223	650,000	3.11%	66,777	11.4%
Board of Ministerial Education	<u>130,253</u>	<u>138,000</u>	<u>0.66%</u>	<u>7,747</u>	<u>5.9%</u>
Total	4,077,360	4,288,000	20.55%	210,640	5.2%
<b>STATE BENEVOLENT INSTITUTIONS</b>					
Children's Village	367,430	396,000	1.90%	28,570	7.8%
Christian Action Commission	186,273	204,900	0.98%	18,627	10.0%
Expanded Church Annuity Plan	800,000	800,000	3.83%	0	0.0%
Historical Commission	32,321	40,107	0.19%	7,786	24.1%
MS Baptist Medical Center	164,521	175,000	0.84%	10,479	6.4%
MS Baptist Foundation	<u>163,122</u>	<u>185,779</u>	<u>0.89%</u>	<u>22,657</u>	<u>13.9%</u>
Total	1,713,667	1,801,786	8.63%	88,119	5.1%
<b>EVANGELISM AND MISSIONS</b>					
Associational Administration	89,600	92,072	0.44%	2,472	2.8%
Brotherhood	296,669	305,881	1.47%	9,212	3.1%
Cooperative Missions	369,644	367,025	1.76%	(2,619)	-0.7%
Evangelism Promotion	144,231	171,494	0.82%	27,263	18.9%
Gulfshore Baptist Assembly Operations	273,962	280,864	1.35%	6,902	2.5%
Gulfshore Programs	137,352	149,565	0.72%	12,213	8.9%
Student Work	961,702	1,004,616	4.81%	42,914	4.5%
Subsidies to Associations	122,270	123,910	0.59%	1,640	1.3%
Woman's Missionary Union	464,101	482,876	2.31%	18,775	4.0%
Youth Night	<u>13,000</u>	<u>13,000</u>	<u>0.06%</u>	<u>0</u>	<u>0.0%</u>
Total	2,872,531	2,991,303	14.33%	118,772	4.1%
<b>CHURCH SERVICES MINISTRIES</b>					
Baptist Record	288,113	395,435	1.90%	107,322	37.2%
Broadcast Services	150,413	155,816	0.75%	5,403	3.6%
Church Building Services	34,128	31,184	0.15%	(2,944)	-8.6%
Church Music	265,053	279,651	1.34%	14,598	5.5%
Church Admin./Pastoral Ministries	160,587	197,341	0.95%	36,754	22.9%
Church-Minister Relations & Annuity	211,585	214,419	1.03%	2,834	1.3%
Discipleship Training	414,650	430,803	2.06%	16,153	3.9%
Program Director	207,546	216,513	1.04%	8,967	4.3%
Stewardship	204,190	220,542	1.06%	16,352	8.0%
Sunday School	<u>458,116</u>	<u>471,837</u>	<u>2.26%</u>	<u>13,721</u>	<u>3.0%</u>
Total	2,394,381	2,613,541	12.52%	219,160	9.2%
<b>ADMINISTRATIVE SUPPORT MINISTRIES</b>					
Business Div./Accounting & Personnel Services	319,096	347,986	1.67%	28,890	9.1%
Computer Information Services	187,742	196,083	0.94%	8,341	4.4%
Convention Sessions & Committees	68,772	81,865	0.39%	13,093	19.0%
Office of the Executive Director	237,191	251,285	1.20%	14,094	5.9%
Office of Communication	<u>159,736</u>	<u>165,960</u>	<u>0.80%</u>	<u>6,224</u>	<u>3.9%</u>
Total	972,537	1,043,179	5.00%	70,642	7.3%
<b>CAPITAL NEEDS</b>					
Convention Board Capital Needs	<u>397,667</u>	<u>460,667</u>	<u>2.21%</u>	<u>63,000</u>	<u>15.8%</u>
TOTAL - MISSISSIPPI CAUSES	12,428,143	13,198,476	63.25%	770,333	6.2%
<b>SOUTHERN BAPTIST CONVENTION</b>					
Proposed 1991 MBC Budget	7,152,987	7,668,680	36.75%	515,693	7.2%
1990 Estimated Income	19,581,130	20,867,156	100.00%	1,286,026	6.6%
	20,250,000	20,867,156		617,156	3.0%

## Board on Nov. 12 will consider revision of proposed budget

The budget adopted by the Mississippi Baptist Convention Board as the proposal for 1991 is presented on this page. It is based on raising the Cooperative Program percentage by one-quarter of one percent.

In 1984 the convention adopted a motion stipulating that the budget would reflect a one-half percent increase each year for the Cooperative Program until the figure reached 43

percent.

While the budget presented on this page has been adopted by the Convention Board, another version is under consideration that would raise the Cooperative Program by one-half of one percent. The Convention Board will not meet again to consider the revision until Nov. 12, the day before the convention gets under way.

The total budget with a one-quarter

percent increase would be \$20,867,476. With one-half-percent increase, the budget would be \$20,949,962. The difference is \$82,806. The total budget for 1990 is \$19,581,130.

The Cooperative Program percentage for the budget adopted by the Convention Board is 36.75 percent. The increased percentage rate would make the figure 37 percent.

## Chapman holds session for "conservatives"

By Greg Warner and Toby Druin

DALLAS — Twenty-five Southern Baptist pastors met privately with SBC president Morris Chapman Oct. 18-19 to discuss SBC leadership and missions opportunities.

Chapman said he invited 36 pastors he described as "theological conservatives" to the two-day meeting at a hotel at Dallas-Fort Worth Regional Airport. The meeting was not political, he said, but reporters were not allowed in because, while the meeting was not secret, it was private.

Participants did include former SBC presidents James Draper of Euless, Texas, and Adrian Rogers of Memphis. Also present were Texas pastors Joel Gregory and John Bisagno, both of whom endorsed Chapman for president under the banner of broadening SBC leadership. Former Peace Committee chairman Charles Fuller was invited but did not attend.

Chapman said he sought input from participants on "enlarging the tent," his pledge to include in leadership those who have not been involved in denominational politics.

He said his appointment of Baptists to key SBC committees "is not the only process by which persons can participate in Southern Baptist life." He said he has considered naming a task force or ad hoc committee to emphasize other avenues of service, such as missions, evangelism, and Cooperative Program support.

While "some have a tendency to define 'enlarging the tent' for me," Chapman said, his standards for SBC leadership have not changed. Leaders must be cooperating Southern Baptists who are committed to "the perpetuation of allegiance to God's perfect Word" through SBC institutions and who subscribe to the four examples of inerrancy cited by the SBC Peace Committee.

"While I want to include the larger family of Southern Baptists, there are those who by their own conviction are outside the tent," he added.

Chapman said he disagrees with the term "taxation without representation" to describe the predicament of moderate-conservatives who support the SBC financially but who are excluded from leadership. "Any person has the opportunity to participate in Southern Baptist life if he is a member of a Southern Baptist church," he said.

Chapman said he limited his invita-

tions to "theological conservatives as a first step." He said he plans other meetings but added he is not ready to decide whether to invite moderate-conservatives.

Draper, who hosted a similar but smaller meeting of SBC leaders Sept. 7 in Dallas, said he and other "conservatives" are uncertain about including moderate-conservatives because of threats some have made to the Cooperative Program, the SBC's unified-giving plan.

Including Southern Baptists who have threatened to cut or divert their financial support of the Cooperative Program would be "tantamount to submitting to an economic boycott," Draper said. "We are struggling with whether or not to let someone blackmail us into some sort of detente."

Draper was himself accused of proposing an economic boycott in 1985 when he said thousands of churches might withhold CP support if Atlanta pastor Charles Stanley was not re-elected SBC president. But he said that proposal differs from recently announced alternate-funding plans.

While Draper's suggestion in 1985 was to place CP gifts in escrow until a solution could be found, he said, the latest plans will divert CP money to other causes, creating a "cleavage of support" for denominational missions efforts.

While appointments and CP support were topics at the recent Dallas meeting, Chapman said most of the discussion focused on the "windows of opportunity" opening for SBC missions and evangelism efforts around the world, particularly in Eastern Europe. He described the session as "a terrific, tremendous time of dialogue and prayer."

"I came away from that meeting last weekend excited about the future of Southern Baptists," he said.

Chapman did not list the pastors attending the meeting, but the group was known to include Stan Coffey, San Jacinto Church, Amarillo, Texas; Curt Dodd, Metropolitan Church, Houston; Jack Graham, Prestonwood Church, Dallas; David Hankins, Trinity Church, Lake Charles, La.; Jerry Sutton, Two Rivers Church, Nashville, Tenn.; Fred Wolfe, Cottage Hill Church, Mobile, Ala.

Warner is associate editor, Florida Baptist Witness; Druin is associate editor, Baptist Standard, Texas.

**HMB**

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## Faces and places

by Anne Washburn McWilliams



### "We are Georgians"

The entire Bible has finally been translated into the Georgian language, the first such new translation since the 12th century (see the article below.) When I read about this translation, I was reminded of a rainy Friday evening last October in Tbilisi, Georgia, USSR.

That night I stepped off the elevator on the 18th floor of the Adjara Hotel, followed by my friends, Sarah and Lola. Each of us carried in one hand a long-stemmed rose. The generous Georgians, like the Koreans, can't be outgiven. One had bestowed a bouquet of roses on Sarah, and she had shared them.

We walked up the "gangplank" of a restaurant designed to resemble a ship and chose a table against the red-painted wall, underneath a mock port-hole. Our order included steak, caviar, tomato-onion salad, and a bowl of pears and grapes. Everything tasted fine, except that the "steak" appeared to be mutton.

Suddenly Sarah noticed Pepsi-Cola bottles on a nearby table, where sat two young couples. Language barriers never stop Sarah; she walked over, picked up a Pepsi bottle, and asked, "Do you like this?" and immediately got an invitation to sit down and talk. Soon they beckoned to Lola and me to join them.

Georgians talk about as fast as Spaniards do. One writer, Fitzroy

MacLean, remarked that the Georgian language is "as different from Russian as Chinese is from English." In his book, *To Caucasus the End of All the Earth*, he described the people themselves: "Georgian men and women are one of the best-looking races in the world," with "a style and elegance all their own — the men with marvelous bearing and fierce, hawk-like good looks, the women darkly beautiful with their flashing eyes, white skins, aquiline features and slender, pliant bodies — a proud race, excitable, pugnacious . . . They are not arrogant . . . they are friendly, . . . convivial, and hospitable . . ."

The four in the Adjara restaurant fit that description exactly. The two young women, Kate and Nina, said they were medical students in a nearby university. George said he was an architectural engineer. Zaza didn't tell us what he was. He just talked, and he could well have been a comedian. All of them spoke a smattering of English, plus Russian and Georgian, and a little French and Italian, and how many other languages, I don't know.

They began the gift giving by taking our entire dinner bill, which amounted to 93 rubles (at \$1.65 per ruble), and insisting on paying it.

Then Lola gave Kate a book by her stepson, Jim Autry, *Life After Mississippi*, published by the

Yoknapatawpha Press at Oxford and illustrated with photographs by Lola herself.

George poured all the money out of his billfold, stuffed it in his pockets; the four of them autographed the leather wallet, and presented it to Sarah.

I gave each of them a Jackson postcard and tried to think what I could give them of more value. Searching my purse, I found one New Testament in Russian, and handed it to Zaza. When he looked at the cover, he said, "Jesus."

"But," he protested, "This is in Russian. We are not Russians. We are Georgians."

"I know," I said, "and I'm sorry, but I don't have one in the Georgian language."

Thus, when recently I read about the translation of the entire Bible into Georgian, I remembered Zaza and his friends. They all looked more well-to-do than many Georgians I had seen on the subway and at the farmers' market.

So far, the 53,000 volumes of the Bible that were printed have been so expensive that they have been placed mostly in libraries and not distributed widely. Maybe these four can afford to buy one. If they can't, it may be a long time yet before they can own a copy in the language of their hearts.

### Bible translated into Georgian

RUSCHLIKON, Switzerland (ebps) — Malkhaz Songulashvili, a member of the Baptist congregation in Tbilisi, in the Georgian Republic of the Soviet Union, served on the translation committee for the new translation of the Bible into the Georgian language. It is the first completely new Georgian translation since the 12th century, a time of literary and cultural renaissance in Georgia. The New Testament was translated into modern Georgian in 1980 by the Institute for Bible Translation, in Sweden. Songulashvili is assisting in revisions of that edition.

Georgia is rich in Christian history. Tradition traces the beginnings of Christianity here at least back to the third century when a slave woman is said to have converted King Mirian. Other accounts mention the missionary work of the Apostle Andrew in the lands between the Black and Caspian Seas, where Georgia lies. One of the three branches of the Evangelical-Baptist movement in what is now the Soviet Union began in Tbilisi in 1867 with the baptism of Nikita Voronin. It later merged with similar movements in the Ukraine and St. Petersburg.

Songulashvili, who teaches medieval history at the Georgian Academy of Sciences, is a trained linguist. He speaks and reads eight languages: New Syrian, Greek, Hebrew, Russian, Georgian, English, French, and German. The translation project was sponsored by the Georgian Orthodox Church and carried out by linguistic specialists associated with the Georgian Academy of Sciences. Songulashvili translated I and II Chronicles, Nahum, Daniel, Proverbs, and some of the Psalms. He also worked on revisions of other Old and New Testament books.

The library at the International Baptist Theological seminary in Ruschlikon, Switzerland became the first western library to receive a copy of the new translation, published late last year.

Songulashvili hopes an inexpensive version of the new translation can be published and imported into Georgia. The current 53,000 volumes are primarily for libraries and are too expensive for wider distribution.

### Bangladesh missionaries gain security clearance

James and Guinevere Young of Kosciusko, Glenn and Pat Bien of Coldwater, and David and Barbara Lindsey of Oklahoma, all missionaries to Bangladesh, recently received their security clearances from the Bangladeshi government.

The missionaries had been stalled in regaining their permanent visas for over a year, a situation which was the subject of much prayer throughout the Southern Baptist Convention, and Mississippi.

The Youngs returned to the mission field this summer with only temporary visas, in hopes that clearance would be granted.

Their address on the field is: Mr. and Mrs. James Young Box 99 Dhaka, Bangladesh 1000 Phone: 814 791.

The Youngs' son, Tim, is an exchange student in the Soviet Union. Their daughter, Jamie, is in school in Malaysia.

### Enrollment reports positive at Southeastern

Wake Forest, NC — Fall enrollment figures for Southeastern Seminary are up from last year. Although numbers for two of the off-campus centers are not yet available, Southeastern has 670 students enrolled this semester. The final total for fall 1990 is estimated to be 700, an increase of 7 percent over 1989's fall enrollment of 655 students.

## Book reviews

**A CLOSER WALK.** Eight arrangements for piano with organ optional by Irene Martin; NovaStella Music; P. O. Box 23105, Jackson, MS 39225-3105; 40 pages; \$6.95; demo tape, \$5.

A Closer Walk is a work that every music lover, both the performer and the listener, will appreciate. Irene Martin has put a lifetime of musicianship into these arrangements; and they are different, exciting, and enjoyable, while being worshipful and listenable.

Irene became a church pianist at seven years of age and has been playing either organ or piano for worship services ever since.

Years of technical training complement the innovations and concepts that she has forged as she has performed in concert settings and in worship services.

Her training, experience, and ingenuity have made her a master of improvisation. These arrangements attest to that. They are familiar, enjoyable songs; but her dynamic approach has made them something beyond what they normally are. For the first time, the ability and imagination that have made her well-known across the nation are captured in print for other musicians to enjoy and to perform for the enjoyment of others.

Irene was co-owner of Message Music, which published 11 numbers including *Meet and Eat*, *There IS Something More*, a senior adult musical that found nationwide acclaim. Genevox, the music publishing arm of the Baptist Sunday School board, has published her senior adult musical, *Doors of Life*, which was premiered at the Church Music Conference, Southern Baptist Convention, New Orleans, 1990, and performed at senior adult Chautauquas at Ridgecrest, N.C.; Glorieta, N.M.; and Green Lake, Wis.

A Closer Walk, which includes a heart-tugging arrangement of "Just a Closer Walk with Thee," has a unique feature in that most of the numbers have optional organ arrangements to make them adaptable for two instruments. Those arrangements may

be used for piano only, or organ may be added when it is desired. This volume is published by Irene's own company, NovaStella music.

It would be wise to order the tape to be able to hear the arrangements as Irene plays them while watching the music. They range from medium to difficult, and it would seem that this would save time. DTM

**Litchfield, Hugh; SERMONS ON THOSE OTHER SPECIAL DAYS; Broadman.**

The author is associate professor of Homiletics at North American Baptist Seminary, Sioux Falls, South Dak. Prior to assuming this position, he was pastor of Azalea Church, Norfolk, Va.

The idea for the book is good. Unfortunately, the content is not. The book contains 16 different messages on such topics as "New Year's Day," "Labor Day," and many others. The author also provides messages for six Sundays on the Christian year calendar.

One might receive some sermon "seeds" from the book but very little else. I did not receive a great deal from the book. — Reviewed by Greg Potts, pastor, Heuck's Retreat Church, Brookhaven.

**Bolton, Martha; "IF MR. CLEAN CALLS, TELL HIM I'M NOT IN!" Ventura, Regal.**

The author is a staff writer for Bob Hope and has written for Phyllis Diller and other comedians. She has written several other books as well.

The author takes the ordinary experiences of life, makes them humorous, and uses them for spiritual application. Each chapter is extremely short and contains cute cartoons to illustrate the incident being described by the author.

The author does a good job of taking the ordinary experiences we have all found ourselves in and making them humorous and also, helping us to see some spiritual truth in them. It would be good if you are in need of a laugh. — Reviewed by Greg Potts, pastor, Heuck's Retreat Church, Brookhaven.

### Devotional

### "Friends"

By Horace L. Kerr

Consider these questions for a moment: Who are your friends? What do they mean to you? How can you have friends? What does the Bible say?

Pilate and Herod became friends when they discovered something in common (Luke 23:12). Many of our friends are those who share a common interest. In Proverbs 18:24b we are taught that true friends are those who stick closer than a brother. Is that not true of our good friends? Then in John 15:13-15 we see that Jesus is our best friend — one who laid down his life for us, one whom we choose to listen to, and one who shares his all with us. No human being can be as perfect, but isn't this descriptive of our best friends on earth?

What friends can mean to us is illustrated in the following Scripture references. In Acts 27:3 we see Paul being given liberty to visit his friends to "refresh" himself. In Acts 19:31 there is an example of friends being very protective of Paul. Job 2:11 tells of Job's three friends arriving to comfort him in his losses. In the parables of the lost sheep, lost coin, and lost son recorded in Luke 15 we see friends rejoicing with those who have recovered losses. Jesus exhorted the healed Gadarene demoniac in Mark 5:19 to share with his friends the good news of what God had done for him. We also experience refreshing, protection, comfort, and sharing in our joys and Christian testimonies from our friends.

The how of friendship is simply state in Proverbs 18:24. It is the principle of mutuality. What our friends are to us we must also be to them. This also applies in our relationship with our best Friend, Jesus. Let us pray that this may be more so in our lives.

Kerr lives at Crossgates. Before retirement, he was supervisor, senior adult/singles, Family Ministry, BSSB.



Malkhaz Songulashvili, Baptist of Soviet Georgia, was one of the translators of the new Bible in the Georgian language. He and six other Soviet Baptists attended the 1990 Summer Institute of Theological Education at the Baptist Seminary in Ruschlikon, Switzerland. (EBPS Photo by Carol Woodfin)



Kerr



## Guest opinion . . . A word of thanks

**Editor's Note:** Very likely, the following article is unprecedented in making such a statement of appreciation through the columns of the BAPTIST RECORD. The interest in the circumstance has been so high, however, that it was felt such a statement should be shared with all.

By Doug Benedict

To know how to say thank you to so many who helped me and my family during my illness is a very difficult thing to do because of the many things that were done and the amount of people who helped. Because of my deep appreciation for all, I will try to convey our appreciation.

First, I thank God for his peace, grace, mercy, healing, and blessings which he so wondrously bestowed upon us. If you, the reader, were to sense even a small amount of the blessings we received, you would be envious of us rather than feeling sympathetic toward us. At every difficult stage, God was there. He was faithful. I could only hope to be that faithful to him.

For my wife, Gail, who took charge of my and her role, became my strength during those long weeks of waiting and the six weeks she stayed at my bedside day and night during my hospitalization, I am eternally grateful. For the sacrifices that our children made and for their presence with me as they could give me strength and encouragement to keep on, I am thankful.

I am grateful to my pastor, George Aultman, and to my home church, Immanuel, Lamar Association, for their prayers, visits, concern, and the spiritual and physical support that they gave to us.

To list all that the Lamar County Baptist Association did for us would be too lengthy, but I will mention a few things. They paid Gail's and my full salary for the six months that we were gone; and they hired a part-time secretary, Jeannette Jager, to keep the office and the correspondence up to date while we communicated with her from Dallas. More than 80 people from the association's churches re-roofed our house with shingles and materials provided by their churches. The moderator, Joe Fairchild; the program directors; and the committees went on with the work faithfully and successfully. This work even involved a World Missions Conference. I am very appreciative to the pastors who made the long trip there to visit.

They came on the days that I really needed that support and their presence. Thank you to the thousands in our association who lifted us up in prayer. How privileged we are to be a part of such a great association of churches.

Being part-time and bivocational, there was a concern of how we could maintain our home in Oak Grove and the expenses of living in Dallas and paying the medical bills plus the others. This concern was short-lived as so many wonderful people throughout the state of Mississippi contributed to us. We are so grateful to the churches of our association and to Bethel Baptist Church, Lincoln Association; Shiloh Baptist Church, Marion Association; and to Pineview and Brooklyn First Baptist churches from the Lebanon Association which had special Love Offerings and benefits for us. We received financial help from many of the personnel of the Mississippi Baptist Convention and the directors of missions throughout our state.

Several times a week we would receive a phone call from different people from the Mississippi Baptist Convention Board personnel requesting an up-date on my condition. I am thankful for their concern and the contact they maintained with us. I am especially appreciative to Don Wilson, Ray Grissett, and Hollis Bryant, who filled in for me at very strategic meetings. How good it is to know that when help is needed dedicated folk like these are there.

I thank again all that I have mentioned, for those who responded to us in so many different ways. I am thankful for the prayers that were offered, for the 506 prayer cards, the 901 get well cards and letters, and for the 660 phone calls that we received. I could not identify every person who helped us, so I extend through this means to all a heartfelt debt of gratitude. Thank you for being our friends!

As I write this, I am on the last lap of my, so to speak, race. While I am on the upward level, I am reminded of Scottie Doler, who is the beginning of a more serious transplant. I would hope and pray that many Christians throughout our state would respond to them as they have responded to me.

Doug Benedict is director of missions for Lamar Association and lives at Rt. 3, Box 240, Purvis, MS 39475. Phone: 268-7334.

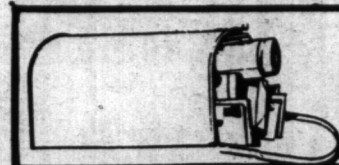
ed on decisions such as subscription rates and advertising rates and what columns to run as well as how to deal with the controversy. They have been a diverse group, but every one has had the well-being of the Baptist Record uppermost in mind. They have been counselors who could be called whenever there was a question. They are due deepest appreciation.

The future holds many interesting concepts. The biography of Owen Cooper at this time looks as if it will be a gigantic undertaking; and I am sure that the more I find, the larger the task will loom. To be a board member and an executive committee member for Associated Baptist Press is a very exciting concept, for I have given my life to making a presentation of Southern Baptist news. It has a wonderful board of directors, and the service is off to a great start.

My being a prisoner of war in the second world war had a direct bearing on my being in this career, for journalism was the only thing left to take when I got back to college and registered late. At that desperate point in the life of my family, my mother's pastor's wife was Sybil

Thursday, November 1, 1990

BAPTIST RECORD PAGE 7



## Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

### On Dec. 3, will we pray to Santa Claus?

Last Christmas, in our craving for gifts from the little red god of the North Pole, the REAL GOD of heaven and earth sent us a very expensive gift. In many ways, we are still paying for last year's gift. If all the bills from the Arctic Freeze were totaled, I'm sure we would all be very astonished.

During the "reign of Nick" this year, we have something else to look forward to . . . the prediction of a devastating earthquake. The gift of the earthquake could make the Arctic Freeze look like a "cheap gift."

It is such an abomination to the Lord for his people to follow after another supernatural personality. After all, we are wed to God. My husband would not tolerate my being unfaithful, and he wouldn't be much of a husband if he did. Read the Old Testament to see how God never looked the other way when his people committed spiritual adultery. If my husband looked the other way, what kind of a wimp would he be?

If we Christians would quit "romancing" the devil's son (any supernatural personality other than the Father, the Son, and the Holy Spirit), and would humble ourselves and pray, I believe God would heal our land. All of our letters, our marches, and our protests are not making a dent. God's way is for us to be clean, and then he will clean up the world.

Mrs. Joyce P. Linton  
Columbus

### Missionary appointments

Editor:

I noted with interest the letter from Larry Douglas Smith, who is doing a study on potential missionaries who may have been discriminated against for doctrinal reasons by either the Home Mission Board or the Foreign Mission Board. Permit me to share a few thoughts from my perspective at the Foreign Mission Board.

Our process is largely one of self-

selection. Our candidate consultants seek to be good counselors to those who are seeking God's will with regard to overseas service. Most of those who are not appointed have withdrawn from the process because they believe that it is not God's will for them at this time. Some discover that health or lack of other qualifications prevent them from serving. Sometimes candidates are discouraged from continuing in the process because staff believes that one or more factors make their appointments highly unlikely. A high percentage of those who have come through the entire process have been appointed (91 percent in 1988; 92 percent in 1989; 95 percent to date in 1990).

My fear is that some may not apply for missionary service in the belief that we do not continue to appoint persons from the mainstream of Southern Baptist life. This is not true. We regularly appoint persons from all six Southern Baptist seminaries, couples and singles, male and female. It is true that we believe that all missionaries should be persons who feel called of God to share their faith. It is not true that we only appoint preachers. We need more preachers, but we also need more with a broad array of gifts, training, and experience. If a person senses that God may be calling him to serve overseas, we hope that he will not hesitate to contact the Foreign Mission Board.

Harlan E. Spurgeon  
Vice President  
Mission Personnel  
Foreign Mission Board

### Restore percentage

Editor:

In 1984 the Mississippi Baptist Convention adopted a bold plan to increase giving to Southern Baptist Convention causes by one-half percent per year until the year 2000 A.D., when 43 percent of the MBC budget would be channeled to SBC causes. In a meeting of the Mississippi Baptist Convention Board on August 27, 1990, the chairman of the budget committee announced that the MBC had experienced a "banner year" in giving to the Cooperative Program. He then introduced a budget with only a one-fourth percent increase of giving to SBC causes. The inconsistency between the willingness of our churches to support missions and the retreat in commitment by our leadership is remarkable.

Why should we reduce our commitment when giving is good? Wouldn't this be the time for Mississippi Baptists to strive to give in a more sacrificial manner so that our hard-pressed missionaries can be adequately supported? The doors of Eastern Europe are opening before the church. Is the response of Mississippi Baptists to this challenge to be one of timidity and retreat? Let us not deny the spirit of the Great Commission and the commitment of Bold Mission Thrust. The messengers from the churches can and should speak at Jackson in November. We should restore the increase in giving to SBC causes to the full one-half percent.

Joe Strahan  
State Board Member  
Perry Association

### Director of missions

Editor:

Due to my resignation as director of missions for the Yalobusha Baptist Association, this office is now accepting applications for the position. This is a part-time position.

I would appreciate your announcing that anyone wishing to submit an application should write to Mr. Jackie Sartain, Chairman, Personnel Committee, 421 Main Street, Water Valley, MS 38922.

My resignation was effective October 22, 1990. Thank you for your assistance.

Guy A. Hughes  
Coffeeville

### Thanks for Record

Editor:

Reading the Baptist Record is always a highlight of our week. It is a paper that informs, inspires, and encourages.

We wish to use this means to commend you for the excellent manner in which you have carried out your responsibilities. Your editorials have been clear, fair, and very insightful. It is a relief to us to have an impartial presentation of the truth about our present Southern Baptist Convention crisis.

May God richly bless you in all your ways.

Paul and Louise Leber  
High Hill Baptist Church  
Philadelphia

Thank you — Editor

### Successful crusade

Editor:

Our church has just completed the most successful evangelistic crusade in its 152-year history. We had 123 professions of faith plus a number of other decisions. The crowds were so large that we had to move to the church's gymnasium in order to seat them.

Alan Celoria and his family did both the singing and preaching. I realize that Bro. Celoria has been known basically as a singer; but his messages were Bible-based, theologically sound, and most practical.

Having served as a Southern Baptist pastor for almost 22 years, I have never experienced anything like this before. I commend Bro. Celoria to my fellow pastors as an anointed preacher of the gospel.

P. J. Scott, pastor  
First Church, Olive Branch

### Descendants search

Editor:

I read the article, "Descendants Search," in letters to the editor in October 4 Baptist Record.

I'm desperate to locate the final resting place for my grandparents, Sallie Shackelford Haughton and James Daniel Haughton.

Egypt Baptist Church secretary's record book, Page 80 reads, "Sallie was dismissed from New Prospect Church to join us once but she died before she had the opportunity of so joining, January 16, 1887"; Page 157, "James Daniel Haughton died November 1891." No mention as to final resting place.

I have found a New Prospect Church between Wren and Nettleton with a large cemetery. I've been told the church and cemetery belong to Blacks. Is it possible that this could have been a white church before the turn of the century? If so, where can I find info on this subject? Thanks for any information you might be able to give me.

My wife and I are members of

## TOMORROW

From page 2

ed the concept during its meeting in October.

Nine of the Southern Baptist state papers already have their own boards, and a 10th is moving in that direction. The Baptist Record is the largest of those that don't have their own boards and the fourth largest of those that do.

These are not statements of criticism of any Baptist Building administration past or present. They are simply statements of convictions based on 34 years of work in both types of systems.

And it would not be an effort to remove the Baptist Record from being dominated by any group. It would be a convention-elected board that could be controlled by whoever controlled the votes.

Gratitude must be expressed to all of the members of the Baptist Record Advisory Committee with whom I worked during my tenure. Throughout that time, the members have been very supportive. They have listened. They have advised. They have work-



## Governor Mabus proclaims Pornography Awareness Week

In cooperation with the nationwide White Ribbon Campaign Against Porn, Governor Ray Mabus has proclaimed Oct. 29-Nov. 4, as Pornography Awareness Week in Mississippi.

In a proclamation issued recently, Governor Mabus has recognized that violence is inherent in pornography, especially violence against women and children, and has recognized that the surgeon general of the United States has determined that there is a link between hard-core pornography, sexual assault, and the sexual abuse of children.

In the proclamation the governor stated that only the consensus of a community can determine the standards of public decency, and it is incumbent upon the people of the state to fully understand the impact of pornography in this state.

He further stated that public morality is the business of the entire community and an awareness that pornography is damaging our moral environment must engender motivation by all citizens to support efforts to ensure that Mississippi has constitutionally valid anti-pornography laws.

Phil Burress, special assistant to

Citizens for Community Values of Cincinnati, Ohio, and president of Southwestern Ohio Roundtable, will be the featured speaker on the Capitol steps on Nov. 4.

Burress speech will take place at the end of the White Ribbon Motorcade, part of a national anti-porn observance to bring more community awareness to the problem of pornography.

Burress speech is expected to tell how he broke free from the addiction of pornography and to point out that those who become addicted to porn are prime candidates for violence against their wives and children. Burress was 14 years old when he found a pornographic magazine on the side of the road on the way to school. By the time he was eighteen he was addicted.

He is also expected to tell how Citizens for Community Values has helped in cleaning up Cincinnati, where, Burress says there are no porn book stores, no porn theatres, no peep shows, not even X-rated tapes.

The observance of anti-porn week is part of a national observance coordinated in Jackson by Families Associated for Community Standards, Inc.

## Procession will call attention to abused children

A walk through Smith park, Jackson, led by Jeff Johns, with the Mississippi Committee for the Prevention of Child Abuse, will lead to the Governor's Mansion on Nov. 1, Thursday evening, at 5 p.m.

This event is designed to bring to the attention of the public the children who have been abused and murdered as a result of pornography.

The public is invited to gather for the procession in Smith Park and then to the Governor's Mansion. The pro-

cession will begin at 5:30 p.m. Music and entertainment will begin at 5 p.m. from the stage. White balloons will be available for the march as a symbol of the innocence of those children who deserved protection from abuse and murder.

The procession will culminate at the Governor's Mansion, where a white flower will be presented to the governor or his representative, and a proclamation issued by the governor will be read.

## Names in the news



Reagan Sadler, deacon chairman at Forest Church, Forest, is pictured presenting keys to a new automobile to Sonny Adkins, pastor, and his wife, Jean.



New Prospect Church, Hamilton, ordained Bobby Berry, left, and Dennis Self, right, as deacons, Oct. 6. The men are pictured with Mark Cayson, center, pastor.

## Midwestern trustees laud, criticize faculty members

KANSAS CITY, Mo. (ABP) — Trustees at Midwestern Seminary adopted a resolution affirming the faculty and then spent about an hour expressing concerns about the theological stance of faculty members.

The resolution of affirmation was passed without question or discussion, and said:

"We affirm and commend the faculty and administration and express our confidence in them that they are acting within the spirit of the Baptist Faith and Message and the Peace Committee report."

Following adoption of the resolution, drafted by the trustees instruction committee at the Kansas City, Mo. seminary, trustees adopted a resolution to consider increased trustee involvement in the seminary's faculty selection process, and heard a discussion on another motion — later withdrawn, — asking that students be allowed to tape record lectures and chapel sessions.

After the hour-long discussion, trustee Graydon K. Kitchens Jr., of Minden, La., told the board: "In view of the discussion we've had here, I'd like to make one observation. I've sat here and heard discussions of students' complaints about faculty, about imbalance of faculty, about trustee input concerning faculty selection, and then I pulled out this resolution of affirmation . . . and read it again."

"If the majority of this board feels anywhere near like the discussion that's been going on here this morning, then we are grossly hypocritical in sending the faculty a piece of paper with this resolution on it. I don't think we ought to be sending them any more pieces of paper like this until we resolve how we really feel about it."

Kitchens' remarks came at the conclusion of discussion of the two motions introduced immediately following adoption of the resolution of affirmation. Sid Peterson of Bakersfield, Calif., moved that the board's ex-

ecutive committee "study the method by which faculty are elected and, if feasible, recommend a plan by which the trustees can be involved earlier in the process of faculty selection."

Peterson said trustees do not have enough early involvement in the faculty selection process. "By the time it comes to the trustees, it has already gone through the dean, the president, the faculty. Everyone has already determined who's going to be here except the trustees, whose duty it is to elect the faculty."

His motion was adopted by 25 of the 27 trustees present.

Jerry Davenport, a trustee from Sheffield, Texas, then moved that "students be allowed to tape record class lectures and chapel sessions."

Although there was considerable discussion, Davenport withdrew the motion after Ferguson, seminary president, said, "We do not have any regulation that prevents taping a class lecture and chapel messages are taped routinely."

Davenport said he had been approached by 15 or 16 students with "conservative views of Scripture" who said they were "intimidated in classes" and "threatened with being thrown out."

"My perception is that it's a closed door," Davenport said. "My evaluation is that this school is not where Southern Baptists are; it is to the left."

Davenport, a trustee since 1982, said: "When I came on as a trustee there was not one, to my knowledge, not one on the faculty that had a higher view of Scripture. We do not have very many today, I am sure."

"So, if that's the case, this school is in an imbalance. I feel like there are some things that we need to do to correct that, where students who do have a higher view of Scripture can come in and feel comfortable."

Ferguson said Davenport's

criticism "is not an accurate representation of the quality, commitment, or performance of our faculty in general."

"I take exception to your presupposition regarding a 'higher view' of Scripture. I challenge your charge that these professors don't have a high view of Scripture. I understand you to be saying, 'They don't have my view of Scripture . . .'"

"I would lay their view of Scripture alongside yours, mine, and others. They're betting their lives on the Bible as the inspired Word of God and the final written authority for our faith and practice."

In regard to Davenport's claim if a student said how he really feels, he would not get to graduate, Ferguson said: "That I do resent. That is an attack on the integrity and quality of these faculty members and that is irresponsible. There is no evidence for that. There is no evidence that any student has been punished or penalized at the point of receiving his grades or meeting the requirements for graduation because of his theological views."

"I stand ready to be confronted with any evidence to the contrary. If you have any evidence to the contrary, I hereby invite you to give us that evidence. We'll deal with it openly and publicly and will report it to you."

Other than the reference to it in the resolution of affirmation, trustees did not deal with the 1987 report of the Southern Baptist Peace Committee. Trustees at Southern Seminary, Louisville, Ky., set off controversy when they adopted the report and its findings as an additional guideline for hiring and promoting faculty.

(This story was compiled by Interim News Director Dan Martin from stories provided by Brenda J. Sanders of the Midwestern office of communications.)

## McCall will speak to Agri-Missions

Dennis F. McCall, Southern Baptist agricultural missionary to Burundi, Africa, will be the featured speaker at the upcoming Mississippi Baptist Agri-Missions Fellowship meeting.

The meeting will take place Monday, Nov. 12, at 1:30 p.m. at First Church, Jackson.

McCall, a native of Vicksburg, is a graduate of Mississippi State University and earned the master of arts in religious education degree from Southwestern Seminary. He has been an agricultural county extension agent in Arkansas and was a Foreign Mission Board volunteer in Transkei, prior to appointment in 1987.

He is the son of John McCall, former pastor of First Church, Vicksburg, and current chairman of

the Department of Religion at Mississippi College.

Besides the Agri-missions group, four other mission fellowships will be meeting simultaneously. They are church renewal, construction, educational missions, and Baptist ham radio operators.

These meetings precede the Lay Missions Conference which begins at 3 p.m., Nov. 12, in the choir rehearsal room at First Church, Jackson.

Theme of the conference is Marketplace Ministry.

The afternoon sessions continue with a missions banquet at 5 p.m. Jerry Clower, Mississippi humorist, will be the speaker.

Banquet tickets must be purchased by Nov. 7. They may be obtained from the Brotherhood Department at \$6 each.

At 7 p.m., laypersons are especially invited to attend the closing session of the Pastors' Conference in the church sanctuary.

## Scheduled convention-related meetings

Florida Baptist Theological College (formerly Baptist Bible Institute) Alumni will have a luncheon Monday, Nov. 12, 12:30 p.m. at the Bonanza Steak House in Pearl on Hwy. 80 East.

James "Deke" Jones will be representing F.B.T.C. giving an update on the recent events and those coming up.

Tom Miller is alumni president and James L. Bailey is vice president.

## Clarke College

Mississippi alumni of Clarke College are invited to the alumni and friends breakfast at First Church, Jackson, Fellowship Hall East, Nov. 14, 7:30-9 a.m.

## Homecomings

Wiggins Church, Carthage (Leake): Nov. 11; 10 a.m., Bible study; 10:45, worship; noon, dinner in the fellowship hall; Carlton Jones, pastor.

First Church, Coffeeville (Yalobusha): Nov. 4; 9:45 a.m.; dinner in fellowship hall, noon; Paul Harper, Chattanooga, Tenn., former minister of music and youth at First Church, guest speaker; Truman D. Scarborough, pastor.

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# Just for the Record

**Woman's Missionary Union of First Church, Moss Point,** began its new year with a Fall Roundup banquet, Oct. 8. Guest soloist was Jenny Kay Odom, right; and guest speaker was Wanda Henderson, left, former missionary to Korea.

Officers installed by Mrs. Henderson include June Fairley, middle, WMU director; Susan Harden, enlistment-enlargement director; Peggy Davis, secretary-treasurer; Joy Pater, mission study director.

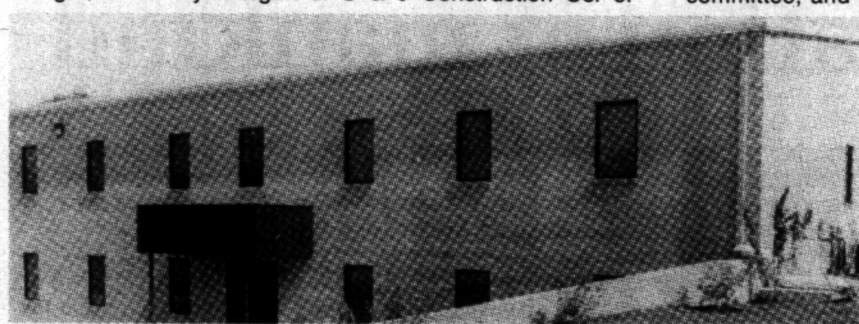
Also Marty Perkins, mission support director; Jan DeLashmet and Patti Gattis, mission action co-directors; Wanda Smith, Acteens director; Alexa Roney, GA director, and Jeannie Flowers, Mission Friends director.

Baptist Women leaders are Dot DeLashmet, Carolyn Holland, Marty Perkins, Helen Swann, and Shirley Landrith. Eighty women and girls attended.



**Jericho Church, Baldwyn,** held ground breaking services for its new activities building on Oct. 7. Pictured, front row, left to right, are Jerry Morgan of S & J Construction Co. of

Booneville; Frank Snell, chairman, Jane Branyan, Dale Blyth, Doris Hood, Dwight Hall, members of the planning and facilities committee; and Wayne Frederick, pastor.

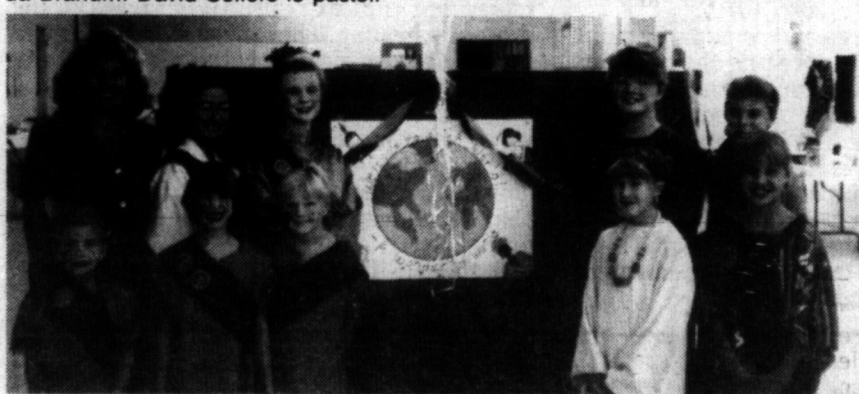


**First Church, Booneville,** dedicated its new Christian Life Center, Homecoming Day, Oct. 7. A Harvest Day offering yielded \$107,000 to finish paying the \$500,000 cost of the center.

Ground was broken for the 16,000 sq. ft. building, Oct. 15, 1989, and the center was completed without debt. The building houses a new church office suite, gym, fellowship hall, game room, Sunday School rooms, music suite, and exercise room. Bill Duncan is pastor.



**First Church, Collinsville,** honored Mission Friends in a recognition service, Sept. 19. Pictured, left to right, front row, Denise Godwin, Michael Carroll, Richard Smith, Danielle Smith, Courtney Godwin, Blair Kynard; middle row, Glenda Rowell holding Judd Godwin, Matt Williams, Matthew Carroll, Natalie Summerlin; and back row, Brenda Branum. David Sellers is pastor.



**Emmanuel Church, Pearl,** held a GA recognition service, Sept. 16, with the theme, "What a Wonderful World". All girls received badges for completion of adventure books. Lindy Cook, Misty Miller, and Cathy Best also received missions adventure charms, representing the completion of all six adventures. Pictured are, left to right, first row, Jenny Groves, Jessica Harrison, Jennifer McPhail, Heather Temple, Kim Halford; back row, GA director Shirl Miller, Lindy Cook, Misty Miller, Cathy Best, and Lacy Skinner.

## Last call, GA event

GAs and their mothers or substitute mothers will gather at Camp Garaywa, Clinton, for the final fall event, Nov. 9-10. Registration for the Overnight is between 4 and 6 p.m., and the event will conclude with lunch on Saturday.

GAs, grades one through six, and their mothers will learn about missions as they visit with career and summer missionaries, sing songs, and play games from around the world.

Cost for the Overnight is \$21 per person. Participants will need to bring sheets or sleeping bags, towels, washcloths, casual clothes, personal items, Bible, current Discovery magazine, pen or pencil.

To register, contact the WMU department at the Baptist Building, 968-3800.

## Furrs, Pontotoc, to celebrate 75th year

Furrs Church, Pontotoc, will celebrate its 75th anniversary on Nov. 11. A special day of activities is planned with gathering beginning around 10:15 a.m. with a singspiration/fellowship time following. The worship hour will begin at 10:45 a.m. Former pastors Mack Rutledge, Henning Andrews, James Jeffrey, and Bill Dowdy will be guest speakers. The families of the charter members and the families of former pastors that have died will be honored during the worship service.

A noon meal will be served following the worship service. A history of the church will be available for all. The church members are dressing in period clothes to honor the day.

## Revival dates

**Ackerman Church (Choctaw):** Nov. 4-7; Sunday, 11 a.m. and 7 p.m.; weekdays, 7 a.m. and 7 p.m.; Beverly Terrell, Houston, Texas, word and song; John G. Brock, pastor.

**Hickory Grove Church (Lauderdale):** Nov. 4-7; C. C. Burns, evangelist; Raymond Harris, music director; services, 7 p.m. nightly; Clarence Qualls, pastor.

**Dublin Church, Prentiss:** Nov. 4-9; Sunday services, Sunday School, 10 a.m., worship, 11 a.m., dinner at the church, Discipleship Training, 5 p.m.; service, 6 p.m.; Mon.-Fri., 7 p.m.; Charlie Seale, pastor, Ozion Church, Meadville, evangelist and chalk artist; Ken Hedgepeth, minister of music, East Side Church, Pearl, music; Robert L. Dunn, pastor.

**Trinity Church, Carthage:** Nov. 2-4; Fri., 7 p.m.; Sat., 6 p.m.; and Sun., 11 a.m. and 6:45 p.m.; Bill Causey, executive director-treasurer, Mississippi Baptist Convention Board, Jackson, evangelist; music by Bill and Martha Bacon, First Church, Clinton; Bill Stout, pastor.

**First Church, Richland (Rankin):** Nov. 4-7; Angel Martinez, Ft. Smith, Ark., evangelist; Graham Smith, director, Church Music Dept., MBCB, Jackson, music leader; services 11 a.m. and 7 p.m., Sun.; 7 p.m., Mon.-Wed.; Allen Stephens, pastor.

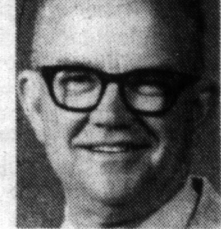
**West Ellisville Church, Ellisville:** Nov. 4-7; Sunday, 10:30 a.m.; Mon.-Wed., services at noon; Billy Crosby, evangelist; Dwight Smith, pastor.

**Cloverdale Church, Natchez (Adams):** Youth Revival; Nov. 2-4; dinner on the grounds, noon, 4th; Lonnie Latham, DOM, Kingsland, Ark., evangelist; Bruce McCall, Cloverdale, music leader; Vivian Taylor, pianist; Ida Coley, organist; services 7 p.m. nightly; Weyland Gault, pastor.

Thursday, November 1, 1990

## Dawson will speak, chaplain's banquet

Lewis Edward Dawson will be the featured speaker for the annual banquet of the Mississippi Baptist Chaplains' association.



That banquet will take place Tuesday, Nov. 13, at 4:45 p.m., in the Sky Room of the Baptist Building in Jackson.

Reservations may be made through the Cooperative Missions Department, MBCB, Box 530, Jackson, MS 39205, phone 968-3800, by Nov. 5.

Dawson is associate director of the Chaplaincy Division of the Home Mission Board, responsible for military chaplaincy. He was pastor of churches in Virginia and Montana and was an Air Force chaplain, 1967-89.

There are 27 endorsed chaplains in Mississippi. The HMB's Chaplaincy Division is the Southern Baptist organization which makes chaplaincy endorsements.

## Staff changes

**Lexie Church, Tylertown (Walthall)** has called David Wayne Bailey as pastor, effective Oct. 21. A native of Orlando, Fla., Bailey previously served as pastor of Bala Chitto Church, Magnolia. Bailey received his bachelor's degree from the University of Central Florida and the master of divinity from New Orleans Seminary.

**Kenneth W. Massey,** pastor of First Church, Marks, has accepted the pastorate of Calvary Church in Waco, Texas, effective Nov. 4. His new address will be Calvary Baptist Church, P. O. Box 3313, Waco, TX 76706.

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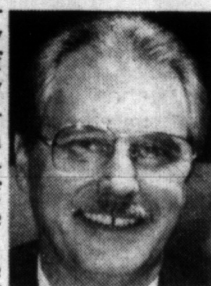
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## Salter named Carey alumnus of the year

The William Carey College Alumni Association will honor Billy Dave Salter as Outstanding Alumnus of 1990. The 1958 graduate is presently superintendent of the Mobile County Public School System, a system which has a student population of 68,600 students. He holds the M.A. degree from the University of South Alabama at Mobile.

While he was principal at C. F. Vigor High School, he received presidential recognition for excellence in education.

His wife, the former Elaine Williamson, is also a Carey alumna. They are the parents of two sons.



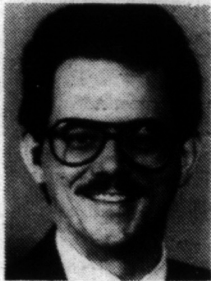
Salter



# King Josiah discovers answers in God's Word

By Bob Rogers  
2 Kings 22:12-20a

Christopher Columbus made the year 1492 famous by his "discovery" of America, yet hundreds of years earlier, the Vikings had found the coast of North America. The difference was what they did with their discoveries. At certain points in the Christian life, God grabs our attention and flashes his message before us. What do we do when that happens? We should follow the example of King Josiah of Judah when he made a discovery. Repairing the neglected temple in Jerusalem in 622



Rogers

B.C., his men discovered the book of the law, possibly Deuteronomy, which had been forgotten for 75 years. This Sunday's lesson, 2 Kings 22:12-20a, tells us how Josiah reacted to the sudden discovery of God's word.

## 1) Hear God's word (vs. 11)

Josiah was the great-grandson of Hezekiah, whom we studied last week. During the long reign of Manasseh (687-642 B.C.) and short reign

of Amon (642-640 B.C.), the worship of the Lord had been neglected. Josiah came to the throne at 8 years of age. Chronicles says he began seeking the God of King David when he was 16, and at age 20 he began to purge Judah of idols (2 Chronicles 34:3). Now at 26, he cleansed the temple and discovered the forgotten book of the law (2 Kings 22:3-8).

Josiah could have ignored the book as outmoded and irrelevant to his "modern" times, but verse 11 says, "when the king had heard the words of the book of the law, that he rent his clothes." Tearing one's clothing was an ancient sign of mourning. Josiah must have been shocked by the blessings and curses of Deuteronomy 28, and he took the warnings seriously. How many Christians shed tears over what they read in God's word?

## 2) Apply God's word (vss. 12-17)

Josiah was not satisfied to simply hear the law read. He sought out a prophet to apply its message to his day. He called together Hilkiah (the high priest who had discovered the book), Shaphan (a trusted adviser, perhaps as

secretary of state), and some other servants (vs. 12), and said, "Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found . . ." (vs. 13).

Jeremiah, Zephaniah, and Nahum were active prophets during the reign of Josiah, but instead of consulting one of them, the men "went unto Huldah the prophetess" (vs. 14). Although prophecy through a woman was rare in the Old Testament, Huldah and three other prophetesses are mentioned (Miriam in Exodus 15:20, Deborah in Judges 4:4, and Noadiah in Nehemiah 6:14). Specific information is given about Huldah's husband and that they lived in "the college," a word better translated "the second," referring to the Second Quarter of Jerusalem, as in Zephaniah 1:10. The detailed identification of Huldah indicated that they knew of her gifts of prophecy through her husband, who may have been a priest.

Huldah applied the book of the law to her contemporary generation, saying, "Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me . . ."

(vss. 16-17). Deuteronomy 28:15-68 listed the evil God would bring upon the place, including the deportation of the king to a foreign land (Deuteronomy 28:36).

## 3. Obey God's word (vss. 18-20)

Huldah's prophecy of doom was made easier for Josiah. "Because thine heart was tender, and thou hast humbled thyself before the Lord" (vs. 19). Since Josiah was obedient to the Lord, the punishment would come later. God told the king, "Thou shalt be gathered into the grave in peace" (vs. 20). This did not mean that Josiah would die peacefully, for in fact he was killed by Pharaoh Neco in battle at Megiddo (2 Kings 23:29). Rather the prophecy was a promise that Jerusalem would be destroyed in Josiah's lifetime, for "thine eyes shall not see all the evil which I will bring upon this place" (vs. 20).

## Questions to consider:

1. Have you made any personal discoveries in God's word in the last year? If so, what were they? If not, why not?

2. What discoveries have you made in the last year through sermons you have heard? Name two actions you have taken as a result of these discoveries.

Rogers is pastor, Calvary, Gloster.

# Why God's Son came — salvation of mankind

By Jim Smith  
John 1:1-34; 3:16

Many times we face the question: what is unique about Jesus Christ? What is different about him in relation to the founders of other "religions?" John faced some of the same questions. He begins his gospel by giving the answer as it was revealed to him by God.



Smith

John identifies Jesus as the Word (Logos) of God. But I believe John goes beyond the Greek thought of the day concerning "Logos." He says Jesus is more than the speech (communication) of God, more than man's thought or

idea of God, more than the knowledge of God but that Jesus is God, and all of these other things and more, uniquely combined.

Jesus was from the beginning. When we go back to Genesis 1, we encounter the initiation of the universe we have come to know, but the Word was before this beginning. He is tri-equal ("Let us make [create] . . .") with God the Father and God the Holy Spirit.

## LIFE AND WORK

He is the author and instrument of creation — God. There is nothing in whose creation he was not involved. Everything owes its existence to the Word. The element, the spark, the fact of life are in him and of him. This would include not only physical life as we know it, but spiritual and eternal life as well. That life is also the light of mankind; but because of the blindness and darkness of sin and evil those lost therein could not understand, come to, or grasp the light of life.

Verse 14 further explores the true, unique nature of Jesus. God became flesh, took on the form of a man and dwelt among mankind. In order to be an example for mankind, so he could "show" us the way, he became God-man, a completely unique person. In a form men were familiar with, and using words and actions men could relate to, he was able to communicate to men God's true nature in a manner men could more easily understand. Men are allowed to see the true glory of God in the unique, special One of God — the Word, Immanuel (God with us). Not since the glory of God dwelt in the temple among

the Holy of Holies was it manifest among men, and never before or after in human form. Jesus is the embodiment of the grace of God brought to us in human form. He is the truth of God in the trustworthiness of God, in his faithfulness to keep his covenants and provide a way of salvation for his people.

John the Baptist offers further testimony to the uniqueness of Jesus whom God revealed to him as the Lamb of God. Jesus, the sacrificial lamb prepared from the foundation of the world to take away the sins of all mankind (for without the shedding of blood there is no remission of sins). John never sought to usurp the place or authority of Jesus and in all his testimony gave deference to him. In verse 30, John says that even though he was the older of the cousins, " . . . he was before me," indicating his eternal nature.

John further testifies that he did not know Jesus was the promised Messiah until he saw the Holy Spirit descend and remain upon him at his baptism. Now John declared what the other gospels record as being said by the voice from heaven " . . . this is the Son of God." John immersed believers in water to symbolically wash away one's sins upon repentance and commitment of

one's life to God. Jesus had the power to immerse, penetrate and saturate the total lives of his followers with the presence and power of the Holy Spirit.

We also must bear witness to what God has revealed to us in salvation concerning his Son. Jesus is the only begotten (unique, one and only) Son and he reveals that uniqueness to us in who he is, what he did, and what he continues to do for mankind. His purpose was to provide an avenue of salvation for mankind bound to a lost and dying world. Out of God's love for his special creation that embodies that special, unique, spark of likeness and image of God, he sent his Son, being unwilling to see mankind slip away in darkness for eternity. God has taken the initiative to reach out to humanity. The way to salvation is through Christ and is available to all mankind for whosoever will believe in (accept, embrace, commit to) him will never die (spiritually) but will have life eternal.

Jesus came to save the world. We are saved to bear witness of him. Let us be as faithful in fulfilling our purpose as was Jesus. God commands it, Jesus deserves it.

Smith is pastor, Mt. Gilead Church, Meridian.

# Jesus counters controversy with the truth

By Lannie Wilbourn  
Luke 5:27-36; 6:7-10

"Controversy is wretched when it is only an attempt to prove another wrong. Religious controversy does only harm. It destroys humble inquiry after truth, and throws



Wilbourn

all the energies into an attempt to prove ourselves right — a spirit in which no man gets at truth." F. W. Robertson's words are appropriate for the predicament Jesus faced with the Pharisees. We often face the same predicament in our churches and denomination.

Jesus is more interested in truth than tradition. He dealt with the controversies of the Pharisees by going for the truth.

Jesus' calling Levi must have disappointed the religious people. Who could they condemn if the tax-collector got saved? Who would we talk about if the politicians resigned? Levi had a contract with the Roman government to collect taxes on the international trade route from Syria to Egypt. He could set the rate at whatever the market would bear. Corruption was rampant in the system. The public considered tax-collectors to be licensed extortionists. By calling such a person, Jesus openly invited controversy. Or was he doing another miracle? In Chapter 5, Luke recorded the miracles of the catch of fish, the healing of

## BIBLE BOOK

leprosy, and the healing of paralysis. Levi's surrender added the miracle of a life transformed from selfish greed to servanthood.

After the resurrection Peter and company went back to their fishing, temporarily. Levi could not go back to his former occupation. Tax collecting was far more profitable than fishing.

When Levi left everything, he left a lot. Then he threw a party to celebrate his new faith. Whom could he invite but his friends and former work associates? This infuriated the Pharisees. Their prejudice prompted a controversy over correct companions for Jesus' social life. The question is legitimate. The prejudice is not. A new Christian knows more lost people at the time of his conversion than any other time in his life. The network of relationships provides opportunity for sharing the message of Jesus. Christians need to ask themselves why they socialize with people who are not Christians. Are we there to witness for Jesus or to be like them?

Pharisees pride themselves on strict fasting. This pride was criticized by Jesus. He told them to celebrate his presence, not mourn it. Leviticus 16:29 commanded a yearly fast on the day of atonement (Yom Kippur). Fasting was appropriate at other times, also. But the Pharisees fasted twice each week. Their glum,

unkempt appearance let everyone know they were fasting. The spiritual value was lost. It was a religious ritual without meaning. These methods were severely criticized by Isaiah — "Yet on the day of your fasting, you do as you please and exploit all your workers. Your fasting ends in quarreling and strife, and in striking each other with wicked fists. You cannot fast as you do today and expect your voice to be heard on high" (58:3b-4 NIV).

The parables of the garments and wineskins illustrated Jesus' point. Tearing the new garment to patch the old ruined both. New wine poured into old wineskins resulted in the loss of wine and container. The laws and rituals of the Old Testament were gifts of God for the spiritual development of his people. Jesus brought salvation as a grace gift of joy in a new relationship with the Father, Faith and freedom, not fear and fasting, are the new signs of the kingdom of God.

Luke added the controversy of the Sabbath to this list (6:7-11). Jesus was closely watched by the Jewish religious leaders. He was messing up their playhouse! The man's withered hand was healed openly in the synagogue. The question in 6:9 cut through all rhetoric to the real purpose of God's Sabbath. Jesus' opponents were so intent on proving their point that they missed the truth. Their fault-finding intensified with exposure to the truth in the dramatic healing. They missed their Messiah because he was messing with their programmed righteousness.

Controversy continue in our time. It is Satan's way of creating diversion and disunity among God's people. Let's deal with it as Jesus did by going to the heart of the matter for the truth. Expose pharisaic attitudes and motives of prejudice.

Wilbourn is pastor, Pinelake Church, Brandon.

## Mississippi Baptist activities

- |           |   |
|-----------|---|
| Nov. 4    | Voter Awareness Day (CAC Emphasis)  |
| Nov. 4-10 | RA Week (BRO Emphasis)  |
| Nov. 9-10 | GA Mother/Daughter Overnight; Camp Garaywa; 4 p.m., 9th-11 p.m., 10th (WMU) |
| Nov. 10   | RA Day; Mississippi College; 1 p.m. registration (BRO)                      |



# THE VILLAGE VIEW



**The Baptist Children's Village**

Ronny E. Robinson, Executive Director

P. O. Box 27,  
Clinton, MS 39060-0027  
(601) 922-2242

ACCREDITED



## Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

**Sept. 1, 1990 -  
Sept. 30, 1990**

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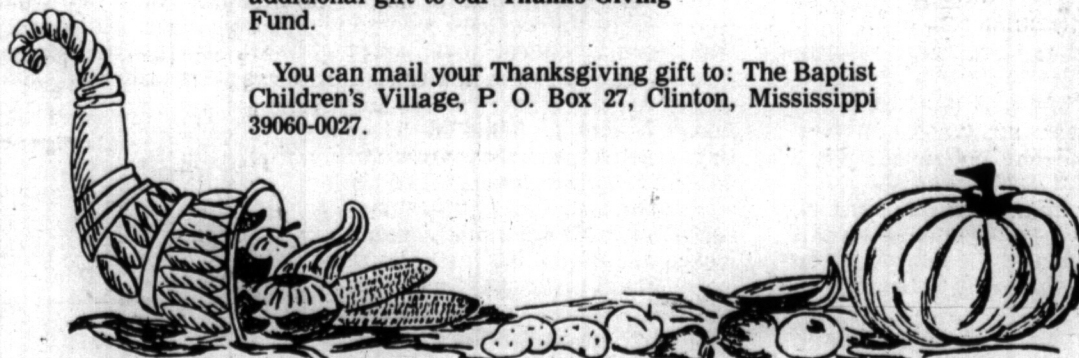
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Many of you have already given at different times during the year, and some of you have plans to give later this year.

Today we are asking you to go the second or third mile by sending an additional gift to our Thanks-Giving Fund.

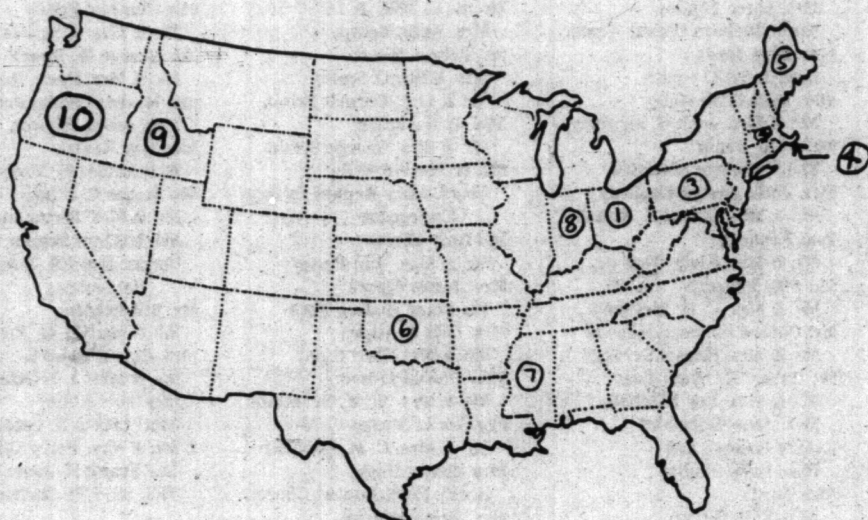
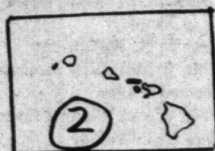
You can mail your Thanksgiving gift to: The Baptist Children's Village, P. O. Box 27, Clinton, Mississippi 39060-0027.





# CHILDREN'S PAGE

By Ralph Peterson



Map of USA

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## "OH, HI, PA! Where's \_\_\_\_\_?"

By Ralph Peterson

All 50 states have an abbreviation which is part of their mailing address zip codes. For example, the abbreviation for Ohio (state # 1 above) is OH and the abbreviation for Hawaii (state #2 above, is HI. Starting with "OH," fill in the abbreviations for the above numbered states to complete the sentence below:

(1) \_\_\_\_\_, \_\_\_\_\_! Where's \_\_\_\_\_? She asked \_\_\_\_\_ to mow the lawn tomorrow.  
 (6) \_\_\_\_\_, \_\_\_\_\_ but I promised \_\_\_\_\_ Jones that I would cut her grass \_\_\_\_\_  
 the morning, so \_\_\_\_\_ like to do her yard first. I should be through by noon  
 and will do ours then \_\_\_\_\_ right after lunch.

Answers:

10. Oregon (OR)  
 7. Mississippi (MS)  
 8. Indiana (IN)  
 9. Idaho (ID)  
 4. Massachusetts (MA)  
 5. Maine (ME)  
 6. Oklahoma (OK)  
 3. Pennsylvania (PA)  
 2. Hawaii (HI)  
 1. Ohio (OH)

Now try to make up some sentences of your own using these state abbreviations.

## Memory Quiz

Choose the right answer, then look up the Bible verse to check yourself.

- When Isaac was born, Abraham was  
 (a) 105 years old. (b) 100 years old. (c) 175 years old.  
 (Genesis 21:5)
- On their way to the place of sacrifice, Isaac said to his father, "Behold the fire and the wood: but where is the  
 (a) dove? (b) incense? (c) rope? (d) lamb?  
 (Genesis 22:7)
- As Abraham was about to stab Isaac, he heard an angel call from heaven, and he saw  
 (a) the two servants. (b) the angel. (c) a ram. (d) his wife, Sarah.  
 (Genesis 22:13)
- When Abraham said to Isaac, "God will provide," he meant that God would provide  
 (a) food for them to eat. (b) descendants in the future.  
 (c) a ram for the sacrifice.  
 (Genesis 22:8, 13)



Thomas Jefferson was the first president to wear long trousers instead of knee-breaches.



A hummingbird can fly backwards, and even straight up and down.

## A prayer for the baby lizard

By LaVerne Pickle

I had found the lizards when I turned over a piece of log while pulling grass from around the flower beds in the front of the house. Or at least I found THE lizard — the rest were eggs a little smaller than a marble.

Thinking they would interest him, I showed them to Jeremy — he's 4. Before I could talk to him about them, he grabbed up one of the eggs and was in the process of opening it to see what was inside. I didn't think he'd find anything, but was surprised to see a tiny blue lizard just like the mother except maybe an inch long if stretched out full length.

Again, before I realized his intention, Jeremy took the towel and buried him, right there in the car-

port. I wrote "BABY LIZARD" on a small piece of pasteboard and stuck it down by the small grave, knowing that Jeremy would remember next time he came.

Perhaps a month later, he and I were out in the carport when I remarked, "There's the baby lizard's grave." Immediately he turned around facing the marker and said "Let's." Thinking to intercept what I was sure would be the rest of the sentence, I said, "Oh no, we can't dig him up. He's probably not there anymore." Then I looked at Jeremy. His little hands were folded with the fingertips pointed to his chin and in childlike simplicity he said, "Let's say a prayer for him."

I bowed my head, thinking in a

few minutes he'd say "amen" and that would be that. Imagine my surprise to hear in that childlike little voice (the kind I think God must like best of all) "God, please make him well" — there were several more sentences that I didn't exactly understand before we said our amens.

Now, you may not believe in praying for lizards, especially dead ones. I confess that it was a first for me. And you may not consider this a spiritual experience. I'm not sure that I do. But it said two things to me: Jeremy knew who can make us well and he knew on whom to call when we "can't do it yourself."

Mrs. Pickle lives at Rt. 5, Kosciusko.



## Pen Pal Club

Dear Pen Pal Club,

My name is Amanda Vestal, but my friends call me Mandy. I'm 10 years old and my birthday is December 9. I live in Natchez, Mississippi; and it's fun here, too. But anyway, my hobbies are riding horses, painting, and playing softball. Please send me a picture.

My address is:

Amanda Vestal  
 19 Hwy. 553  
 Natchez, MS 39120

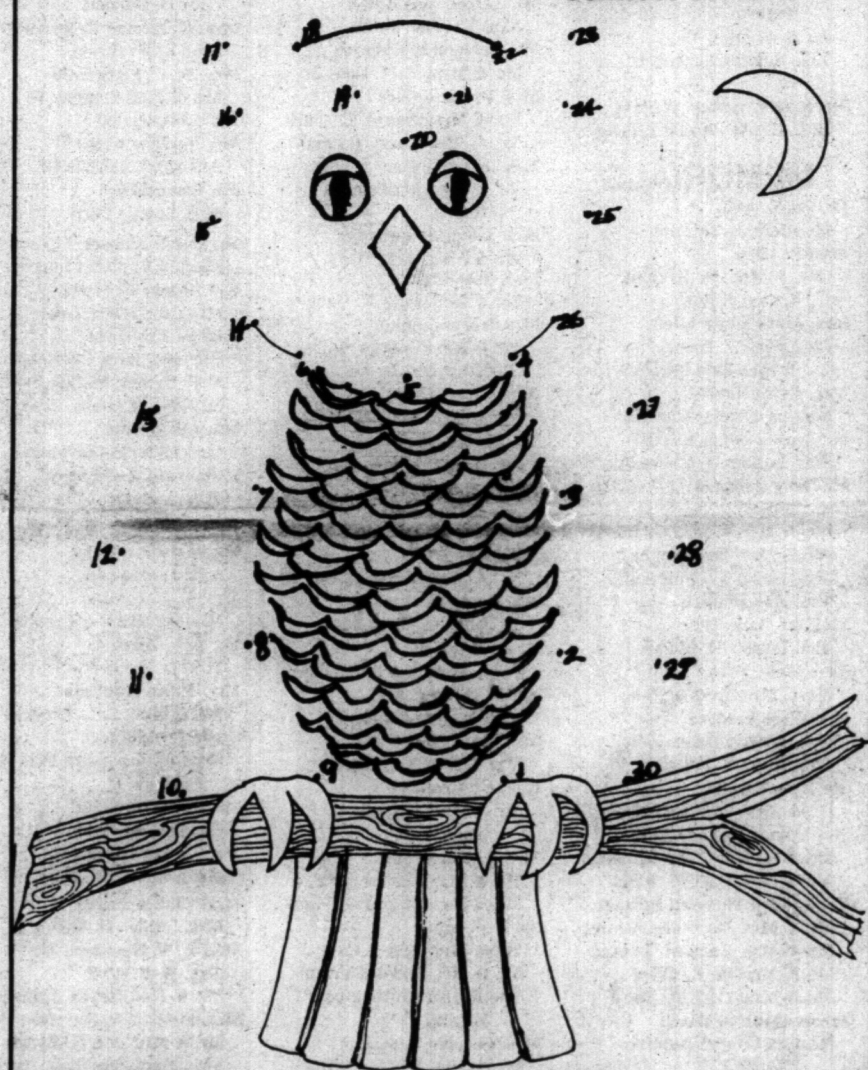
Dear Pen Pal Club,

My name is Kelly Salers. I go to Remus Baptist Church. I am 9 years old and in the fourth grade. I go to Edinburg School. If you would like to write to me, write to Kelly Salers, Rt. 8, Box 161-C, Carthage, MS 39051.

Love,  
Kelly

A wise son maketh a glad father. Proverbs 15:20

Connect the dots.



The first airplane purchased by the U.S. government was called the *Miss Columbia* and bought from the Wright brothers in 1909.



The first known sewing needles were made of bone

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